Ibn` Arabi's Doctrine of The Perfect Man

By

Allama Dr.
Ghulam Hussain Adeel

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THE PERFECT MAN IN ISLAM

IBN' ARABI'S DOCTRINE OF THE PERFECT MAN

LOVE FOR THE AHLULBAYT (A.S)

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In The Name of Allah, The Most Beneficent, The Most Merciful

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Ghulam Hussain Adeel

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DEDICATED TO

My grand father, Sahib Din, who

Lighted in my heart the Candle of Love

for

Imam Ali (a.s)

about whom the Prophet (p.b.u.h) once said

"I am the City of Knowledge,

and Ali (a.s) is its Gate".

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INTRODUCTION

By: Prof. Hasan Askari

To introduce Dr. Ghulam Hussain 'Adeel's study of Ibn Arabi is a matter of personal delight for me. I have watched him pursue this study with great humility, patience and diligence. I have seen the growth and development of what is an excellently argued and important contribution to contemporary mystical debate. So many have attempted at unraveling the mysteries of Ibn`Arabi's thought, and for Adeel to undertake this task it should be urged by some inner call, a persistent longing to reach the very centre of the great master's vision. The present work is not only about Ibn `Arabi but also about the spiritual journey of 'Adeel for nobody can study a great mystic unless there is an inner kinship between the subject and the pupil.

Ibn `Arabi (d.1240) belongs both in terms of the country of his origin and of his times to an exceptionally eclectic and creative civilization and epoch. Ibn `Arabi was born in Moorish Spain and lived there until he reached adulthood. Spain at that hour of history was a heaven of intellectual and spiritual freedom and

interchange. Out of that culture came remarkable men, profound philosophers like Ibn Tufayl and Ibn Rushd, the illustrious commentator of Aristotle. Ibn Tufyal was the author of the most influential philosophical work of the medieval ages, namely, The Living, the Son of the Wakeful-which deals with the two sources of divine guidance, that which is inherent in the human soul and the other through an apostle and a revealed scripture. The theme shook both the Muslim and the European religious minds. These great thinkers of Moorish Spain provided both the intellectual and the esoteric background to the genius of Ibn `Arabi. His epoch, the thirteenth century, throughout the known world, vibrated with the thought and the being of the great masters: Nizami (1209), Najmuddin Kubra (1220), Fariddudin Attar(129), Bahauddin Walad (1230), Shihabuddin Suharwardi (1232), Ibn Farid (1235), Muinuddin Chisti (1234), Franciss of Assisi (1226) belonged to the same period.

Dr. 'Adeel focuses his study of Ibn 'Arabi on two of his most important works, Futuhat al-Makkiya and Fusus -al Hikam, the former being a vast volume of the author's inspired discourses which are in terms of methodology a unique unity of the discursive and intuitive probes into the mysteries of metaphysics and theology; the latter work, Fusus, is more extraordinary for its approach to the Prophetlogy of the

Quran each Prophet regarded as a particular Word of God (*Kalima).* The term "*fus*" is mysterious and enigmatic, and its association with wisdom, *h i k a m,* suggests that it is the wisdom in the mind of God as experienced in the soul of a prophet and presented in discursive mode as a paradigm of God's dealing with mankind through one or another medium, one Prophet or another. On one hand the paradigm appears as an abstract model but on the other hand is a living Wisdom or Word of God in the form of His Apostles.

What are the Key Ideas or Living Forms of Ibn 'Arabi's Inspired Consciousness?

Ibn 'Arabi's thought is better understood therefore as a theosophy. What makes it a unique and vibrant form of living thought is that it is intertwined with an anthropology, with the origin and meaning of the human reality, as though anthropology is the real introduction to theology. Let me explain.

Most people have wondered why Ibn `Arabi conducts his discourse on Man parallel to his contemplation of Divinity. It so appears to me that it is in the form and structure of the human reality he sees unity in diversity which gives a glimpse of the unity of being, one as all, which unveils another glimpse onto the Absolute Unity of which Unity of Being is a reflection Unity of being by itself cannot be the ultimate

reality for being is multiplicity, being involves becoming, being rests on differentiation united by unity. Being requires another Unit which is Simplicity Absolute, which the Quran calls *al - Ahad.*

We do not know the Supreme unless what is allowed by the Supreme to be known, in the heart and soul and intellect of man. The Almighty God has said:

﴿وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِۦٓ إِلَّا بِمَا شَآءَ﴾

While the can not comprehend anything out of His Knowledge save that with He willeth [1]

Human knowing is the knowing of the Divine Attributes, their *tajalli* is what illuminates human consciousness. The Attributes constitute Being, and Beyond Being is the sign of the Divine Essence *(dhat).*

Ibn `Arabi lifts the Human Principle above Being calling Man as the Great Middle *(barzakh)* between the Manifest and the Hidden Reality, between Being and Beyond Being, the Vicegerent of the Majesty of Essence into the Realm of the Attributes. It is in this sense the Quranic reference to God breathing His Spirit into

---

[1] *The Quran: 2:255.*

Adam is understood. The 'Perfection' of The Perfect Man is not a moral or a spiritual goal to be strived for; it is rather the very perfection of the human substance *(jawhar)* which being thus perfect mediates, if one may dare say, between the awareness of the Essence and the remembrance of the Attributes.

In order to be perfect (*kamil)* man should be complete(*mukammal)* that he without prejudice reflects every sphere of being, that he himself is the soul of the universe, as though being a soul he is God's messenger to the world of matter, to ensoul it, bring [7] consciousness and awakening to it. Being all, being a unity himself, his colour is no one specific colour of a specific thing; he is without colour, as water is, as unity is, formless and one. Being a comprehensive being, the Perfect Man is both in his archetypal and personal status a cosmos. In his archetypal station he is the macrocosm, the Greater Man, the *Insan al-Kabir,* whereas in his personal individual station he is a microcosm, the Lesser man, the *Insan al-Saghir.* In other words, his body is a microcosm, and his soul is the macrocosm. Thus Ibn `Arabi expands the ancient ideas of the unity of man and cosmos present in the mythologies of Ancient Egypt. Greece. China, and India, and offers for the first time in a systematic form the 'one' reality of man and universe, as though anthropology and cosmology were one science.

We should however be careful. The equation of universe and man should not be seen as human reality being originating and exhausting in the reality of the universe, or their equation is the only reality. The reality of realities is the unity of being from which the unity of man and universe are derived both being one manifestation of the Divine Unity, Divine Presence.

Man however is in his essence superior to the universe because he carries from the Quranic evidence the Divine Breath. He is not just a part of the universal equation but a higher mediating principle between diverse realms. He is both a principle of unity and of distinction which keeps things apart in their individuality. Ibn Arai takes the Quranic Idea of the Manifest Archetype, *Imam Mubin,* to its "logical and existential limits and leads us in unveiling the mystery of man.

The universal mystery of man is revealed, as Ibn 'Arabi tells, in a particular class of humanity, namely the prophets and the mystics who have risen in various communities at different times. Each one of them has been both a particular member of the human race and also a universal being- it is in this conscious combination of the particular and the universal that one represents the Word of God revealed at one or another time of history. This representation Ibn 'Arabi calls the Lights of Wisdom

(Fusus al-Hikam). Ibn "Arabi gives under this title a set of discourses on each spiritual figure from Adam to the Prophet of Islam. The Divine Word entering history, entering the world, takes on a human form , a form of consciousness which is the bearer of the unity of knowledge and being, a unity which gives a glimpse of the Unity of Unities, the Reality of the Supreme One.

As the prophetic phenomenon is linked with the creation of religious communities, it gives rise to various degree of religious consciousness. Ibn `Arabi refers to three types of people who represent this variety. They are (1) The Knower *('arif)*, (2) The Non-knower (ghyr *'arif)*, and (3) The Ignorant (*jahil*).

Ibn `Arabi defines the first type as a man who sees the Absolute from the Absolute, in the Absolute. The second type, the non-knower, is a man who sees the Absolute from the Absolute, by his own self. The third type, 'the ignorant', is a man who sees the Absolute neither from the Absolute nor in the Absolute but expects to see the Absolute by his own self.

The real knower sees the Absolute with the eyes of the Absolute, and sees it really as it is. The non-knower sees the Absolute by his mind, and reality is diffused by his mental processes. The ignorant is not able to recognize the reality at all. He worships God in a form peculiar to a particular religion and he imagines that he

is witnessing the j Absolute as Absolute. He believes that his own religious form is the only truth; he denies all other forms of belief and worship. He always goes back to his Lord through his particular religious belief and seeks God only in it.

Thus a man who is confined to a particular religious form believes in a God according to what he has subjectively posited in his mind. 'God' in particular religions is thus dependent on the subjective deposit on the part of the believers. A man thus possessed by his own religious form sees in the form of God only his own self- what he has projected unto God.

Ibn `Arabi shows these types by giving to each type its characteristic method by which it 'knows'-while the other two types use subjective reasoning and follow blindly the revelations of one prophet or another, the first type rests on direct 'unveiling' and 'tasting' of reality *(haqiqah)*.

I am grateful to Dr. 'Adeel for having referred to 'Ibn 'Arabi's ideas on social religion that are usually based on the projection of subjective apprehensions of the followers of one religion or another. They fall, as Ibn `Arabi tells us, under the category of non-knower *(ghyra arifin)* and ignorant *(jahil)*' whereas those who know God without such projections are the true knower *(arifin)*. The reason for Ibn `Arabi making such a strong comment against the popular religion and its

beliefs seems to be that they have lost the sense of Transcendence(*subhaniyya)* that the Divine Mystery, the Supreme One, is above all that we attribute and project to Him. Hence, the requirement in Islamic testimony *(tasdiq)* to first say 'La'(No) to everything that we from our standpoint say about God and then say, 'Except God'(*il'Allah).* Then alone God's Reality is affirmed as in itself.

This has been a challenge for me in my own work over the last quarter century with respect to inter-religious dialogue. It took years for me to bring this transcendental dimension not only to the notice of men of other religions but also to the Muslims who seemed to have not fully taken care to avoid '*shirk*' which is basically looking at God as a projected image of our own understanding, which is equating the '*aqida*' (belief) with the '*Haqq*' (Truth) about God. In order to remove this danger in a multi-religious situation wherein each religion, including Islam as it has come to be popularly understood has its own separate one God. To this the Quran brings the irrevocable declaration-'Say: God is One, that our God and your God is One God'. Thus the Transcendental God is a Universal God, the Lord of all the worlds, of all mankind. It is against the background of this Quranic norm I have pointed out at several stages in my work that the reality and the mystery of God cannot be equated with one or another religion. It is why we

have a variety of religious traditions. That is why the Quran in *Sura* 5.48 clearly says, we have given you many laws and many ways so that we test you who axels in the pursuit of the good'. In the context of the present study one may say that a Perfect Man is one who is universal and comprehensive in his spirituality *(jam'i)*.

I congratulate Dr. Adeel for giving us a very valuable study of Ibn 'Arabi's metaphysics of the Unity of Being within which is set the Doctrine of the Perfect Man who himself is the mirror to that Unity. It is in the Archetype of Adam the Unity as Being that was a Hidden Treasure was manifested and given an iconic form. The most important call, particularly during our times of division and fragmentation of humanity, is to remember that our humanity is perfected when we are a comprehensive being that we are one with all, that we bring peace and love for Unity of Being as Peace and Love of God.

PREFACE

Ibn 'Arabi shows how Man, in perfection, is the complete image of this reality and how those who truly know their essential self, know God. This is firmly rooted in the Qur'an and in the saying of the Prophet Mohammad.

Thus, there is no such thing as knowledge of 'external' things; there is only knowledge of the self. Hence our own self is the most direct means by which we can come to know God, as in the beautiful *Hadith* in which the prophet Mohammad said:

مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ۔

"He who knows himself knows his Lord".[2]

This famous Tradition is so closely linked in Ibn 'Arabî's favourite adages that it is virtually identical in meaning to the Qur'ânic verse:

﴿سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ ۗ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٥٣﴾﴾

"We will soon show them Our Signs (*ayât*) to the horizons and in themselves, until it will become quite clear to them that it is God, the

---

[2] *Comparative study, p.33.*

Real. Is it not sufficient as regards your Lord that He is a witness over all things?"[5]

Actually the self-knowledge of man is the foundation for all sacred knowledge. All excellence and gnosis springs from self-knowledge and experience. Imam Ali (a.s) has said:

مَعْرِفَةُ النَّفْسِ اَنْفَعُ الْمَعَارِفِ۔

"Self-knowledge is one of the most profitable assets of a person"[6]

Therefore, the self-knowledge is a necessary premise for his knowing his Lord, which means that the self-knowledge of man will allow man to understand the Absolute in its Essence. So only the proper way of knowing the Absolute is to know us. We should back into the depth of ourselves and perceive the Lord in his particular form. It is our individual essence, which will lead us to actualise the Absolute. Consequently the Absolute cannot be known until we ourselves becomes known.

Ibn 'Arabi emphasises that man's knowledge of the Lord can only result from his knowledge of himself. One of the cardinal elements in his thought on *Rabb* (Lord) means the Absolute as it manifests itself through some definite Name.[7]

---

[5] *Qur'an, 41:53.*

[6] *Gharar al-Hikam, p.768, quoted from Self building, by Amini, Ibrahim, 1997, Ansarian publication, Qum, p.35.*

Therefore, when man understands God and himself; he breaks the bondages of worldliness; he is then able to start his perfection on the Divine way.

In the perspective of Ibn 'Arabi, he divides men into three type:

1) Knower (*arif*)
2) Non-knower (ghayr *arif*)
3) Ignorant (*jahil*).

In the *Fusus* Ibn 'Arabi defines the first type as "a man who sees the Absolute from the Absolute, in the Absolute itself".

The second, the "non-knower", is "a man who sees the Absolute from the Absolute, in the Absolute, and by his own self".

The "ignorant" is "a man who sees the Absolute neither from the Absolute, nor in the Absolute, and expects to see the Absolute (in the Hereafter) by his own self".[6]

In the thought of Ibn 'Arabi, Man is conceived on two different levels, cosmic and individual. In the cosmic level, Man as a species, is in the intermediary stage between the Absolute and the world .The Perfect Man is an intermediary stage (*barzakh*), not

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[5] *Comparative study, p.40.*

[6] *Fusus, pp. 135-136/113. quoted from Comparative study, pp.243-244.*

in the sense of being an "entity" between God and the Universe, the Divine and the Human, but in the sense of being the only creature which manifests both dimensions perfectly. Consequently he occupies the highest position in the hierarchy of the created beings. But on the individual level not all men are Perfect, on the contrary, only a few deserve the title of the Perfect Man.

The actual phrase in Ibn 'Arabi's mystical thought – man in the image of God (*Innallaha khalaqa Adam ala sorateh*)–it is occur in a hadîth of the Prophet narrated by Shaikh Kolaini (d. 328/887) in the book of "Usul al-Kafi":

إِنَّ اللهَ خَلَقَ اٰدَمَ عَلٰى صُورَتِهٖ۔

"God created man in His own image", or 'form'.[1]

Because the word used here, *sura*, can mean both image and form. So the Perfect Man represents reciprocal between the Absolute and the world in its most perfect form. The difference between the Divine Reality and the human representative perfect form is that every thing in God is infinite, spontaneous, absolute, harmonious and self-possessed while the other is limited, relative discordant and subservient. Thus, the Perfect Man is not totally the Absolute and is not totally like general creatures. He essentially is reflecting both, representing both and being a synthesis of the two

[1] *Usul al-Kafi, vol.1, p134, Tradition No.4.*

forms. His body is an outer form and his spirit is his inward form. In this respect, Perfect Man is the only true *imago* of the Absolute.

However, the idea of God having created Adam by 'joining of His two hands' is not in real terms significant but it is metaphorical, because He is not a material. The meaning here is that Adam joins in him two "forms": the form of the world and the form of the Absolute, both angelic and earthly forms. These two are the "hands" of Allah.

The Perfect Man in this sense is "man" observed as a perfect epitome of the world, the very spirit of the whole universe of the being or if you like to call "comprehensive being" (*al-kawn al-Jami ', lit.* a being that gathers together). God placed in him all the peculiarities of the macrocosm. Since the Perfect Man is the perfect form, for he possessed all the virtues of the names of God. He deserves the vicegerentship of God in the cosmos.

In the *Fusus,* a very famous passage in which Ibn' Arabi described the mysterious process of the creation of "man". The outset of passage begins as follows:

لما شاء الحق سبحانه من حيث أسماؤه الحسنى التي لا يبلغها الإحصاء أن يرى أعيانها، و إن شئت قلت أن يرى عينه، في كونٍ جامع يحصر الأمر كلَّه لكونه متصفاً بالوجود، و يظهر به سرّه إليه.

> When the absolute God, by virtue of His beautiful Names that exceed enumeration, wished to see the (latent) essence of the Names- or if you like, say His inner essence itself- as (actualised) in a "comprehensive being". Which because of its being qualified by "existence", contain itself the whole universe, and (wished) to make manifest to Himself His own secret...[5]

Ibn 'Arabi wanted to say that God had the *mashi'ah* to see Himself in the very manifestation-forms and He wished to see Himself reflected in the mirror of the world in which His own Attributes would become manifested specifically. The above passage means the hidden Existence and corresponds to the very famous Tradition, known as a *Hadith al-Qudsi*:

> "I was a hidden treasure. "*kunto kanz makhfiya*). I desired to be known, so I created Man" (or according to *hadith's* word "*fakhalaqtul khalaq*" therefore, I created the worlds).
>
> Although, to be sure, it is the very first beginning of the process and accordingly the most perfect forms assumed by this *Hadith*. Thus, the

[5] *Fusus, p. 8/48. Quoted from "Comparative study p. 209.*

> Reality of Mohammad is the creative activity from the side of the Absolute or God "conceived as the self-revealing principle of the Universe".[9]

It is also called the "Reality of realities" (*haqiqat al-haqiqah*) because the "Reality of realities" is ultimately nothing but the Absolute. Therefore, it is the first form or opening chapter, which the Absolute begins to manifest itself. The Perfect Man, in this sense, is the manifested consciousness of God or first of all the self-determination of the Absolute.

Actually, the Perfect Man is in the perfect form, God made him the vicegerent of the Universe. The vicegerency is not peculiar to the males alone but the perfect quality is included in both men and women.

In Ibn 'Arabi's understanding, the concept of Saint (*wali*) common to God and Man, the *walayyah* never ceases to exist. As God exists everlastingly, the *walayyah* (saintship) will exist forever. Therefore, the initial requirement for a man becoming a Perfect Man is to be in the stage of walia. Consequently walayah is the very fundamental and the most dominant of the general attributes of a Perfect Man.

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[9] *Affifi, Philosophy, p. 69.*

Ibn 'Arabi recognises a particular kind of Supernatural Power in the Perfect Man. His mind and his spiritual power naturally shows an extraordinary power. He is as an 'a'rif' (knower) which can affect any object; even he can dominate Nature with his will. He is endowed with the power of *taskhir* (controlling something at will), which God implanted in him.

The Perfect Man by attaining the exclusive knowledge stands on the top of the Muslim spiritual hierarchy. He has a very charismatic authority by the divine grace. He knows and sees things as they are.

فاستخلفه في حفظ الملك فلا يزال العالم محفوظاً ما دام فيه هذا الإنسان الكامل.

> "Thus God has appointed him as the "Vicegerent" in the guarding of the Universe. The Universe will remain guarded as long as there is in the Universe the Perfect Man."[10]

The point raised in the above passage can also be found in the *Nahjul Balagha*, in which Imam Ali (a.s.) has stated:

اَللّٰهُمَّ بَلٰى لَا تَخْلُو الْاَرْضُ مِنْ قَآئِمٍ لِلّٰهِ بِحُجَّةٍ۔

"The earth can not exist without the Proof of God and His Guardian."[11]

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[10] *Fusus, pp 13-14/15. quoted from Comparative study, p227.*

Also, this can be found in the sayings of Imam Sadiq (a.s.), (148 A.H./707AD). Imam says:

اَلْحُجَّةُ قَبْلَ الْخَلْقِ وَ مَعَ الْخَلْقِ وَ بَعْدَ الْخَلْقِ۔

"The Proof of God *(Hujjah)* existed before creation, exists with creation and will remain after creation".[12]

Thereby, the Perfect Man exists forever by God to guide the people because he is *Mahdi* (guided by God) and to guard the Universe because he is the *Hujah* (the proof of God). The perfect man is a master of time (*sahib al-Zaman*). The cosmos will remain guarded, as long as there is the Universe and the Perfect Man because he is the Saviour on the earth and "Vicegerent" in the guarding of the Universe. He is the *Qutb* (the Pole on which all creation turns and revolves) because God implanted in him the power of *taskhir* (controlling something at will). The perfect Man is the Illumination of the Divine Names and His Attributes. He knows how every thing came to be; and why the non-existent does not exist; all this he knows both synthetically and analytically, because he is the Illumination of the Divine Names and

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[11] *Amoli 'Hassan Zada' in Insane Kamil, (from the perspective of Nahjul Balagha). Qiyam Publication, Qom, p125.*

[12] *Ibid. p.125.*

Attributes. The Divine Names and Attributes are all reflected in the Perfect Man. His heart is enlightened with Divine Illumination, so in this sense he has insight and knowledge of things visible and invisible. The Perfect Man is pious, gentle, kind and merciful (*hamil al-khulq al-azim sahib al-sidq al-yaqin*). He lives for God and dies for the Almighty Lord. He is not bound to the material world and its illusion, nor runs after wealth, rank and position. In fact he is a king of his own world and not a slave of material things. Dr. Iqbal (the famous poet of Persian and Urdu) says;

"He is a king not indebted to thrown and crown,

He has no helmets, soldiers and tributaries."[13]

In this thesis, I have made few amendments to elucidate which would be beneficial for both academic and seminary school. I have also added a few sayings to integrate the colour of Eastern and Western discipline, making it more reader friendly. The *Ayats* (verses) and historical observations have been comprehensively translated so that researchers find them truly easy to understand. Along with this I have also

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[13] *Iqbal, Mohammad: Musafir (Delhi. 1962) p.37.*

Hukmarani bi niyazi-e takht-o taj

Bi Kulah-o bi spah-o bi khiraj

gathered, *Ayats* and *Hadith (traditions) which* pertain to a particular topic and meaning. Researchers can quantify, evaluate, assess and digest the subject matter easily. Hence, allowing them time and efficiency, giving them an opportunity to enjoy and assimilate the context.

At the end it is my pleasant duty to thank Dr David Thomas and Dr Haifa Jawad of the Centre of Islam and Christian- Muslim Relations, Selly Oak Birmingham University for their general guidance and encouragement. I would like to express my profound gratitude to Prof Hassan Askari for giving me the opportunity inspite of his unstable health, to consult him on the metaphysics of Ibn `Arabi.

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Finally, all praise is to my Lord, without whose Guidance and Mercy I could not have completed this work.

CHAPTER 1

AN INTRODUCTORY DISCUSSION TO THE PERFECT MAN

1.0 INTRODUCTION

1.1 THE MAIN OBJECTIVE OF THE STUDY

1.2 THE METHOD

1.3 SCOPE OF THE STUDY

1.0 INTRODUCTION

The present study is about the doctrine of the 'Perfect Man' as developed by one of the great Muslim mystics and theosophists-Shaykh Muhammad Muḥī al-Dīn Ibn `Arabi (b. 1165/d. 1240). He is also known as a *Shaykh al-Akbar* (the Greatest Master).

Ibn `Arabi hails from the Moorish Spain. There was for centuries an ongoing cross-fertilisation of Jewish, Christian and Islamic thoughts, through which the major scientific and philosophical works were transmitted to Europe. Out of the eclectic background and mostly from within his own rich and original genius arose a vast mystical perspective. His Doctrines of the 'Unity of Being' and of the 'Perfect Man' interlinked as they are have been described as his major contributions. Ibn`Arabi provides a resolutely theological, philosophical and theosophical system of thought focussing on the relationship between theology and anthropology.

We shall be dealing with all these issues as we examine Ibn `Arabi's major works *Futūḥāt al-Makkiyya* (The Meccan Openings) and *Fuṣūṣ al-Hikam* (The Bezels of Wisdom) which together constitute a comparative reflection on the mystery of Man, as though it was for the sake of Man that the creation came to be, as if he is the

meaning and expression of the reality itself. He is the one who is adorned with the gnosis of Being, being the perfect image of the cosmos in its substance. In other words it is he who comprehends and actualises the Names and the Attributes of the Supreme One. It is he who is a link between the infinite and the Finite, between God and the world. The Perfect Man is an intermediate stage (*barzakh*) between the two realms, and he manifests them equally perfectly.

و الإنسان الكامل من الحق بمثابة إنسان العين من العين... و هو الحافظ للعالم و المبقي على نظامه.

"He is to God like the pupil of the eye is to the eye... and through him God beholds His creatures and has mercy upon them." [14]

There is a correspondence between the Divine and the human reality. Man's body is a mode of the Universal Body (*al-arsh*). His knowledge is "a reflection of divine knowledge. The heart of the Perfect Man corresponds to the archetype of *al ka'ba* (*al-bait al-Ma'mur*). His spiritual faculties correspond to the Angels. His memory to Saturn; his understanding to Jupiter; his intellect to the Sun..."[15]

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[14] *Ibn` Arabi, Fuşūş al-Hikam, 1945 Egypt, reprinted by Dar al-Zahra Publications, Tehran 1991, p. 19.*

[15] *Ibnul 'Arabi's al Tadbiratu'l Ilahiyyah –K. Sch. Op. Cit. p. 211.*

The Perfect Man is the ideal personification of the supreme ethical symbols in Islamic culture and spiritual thought. His singularity is attained by identifying him with the heart of humanity and the pole of community. If all humanity is a "person" and if that person has a heart, the heart will be the Perfect Man.

The only notable forerunner to Ibn `Arabi in this respect was Bayazīd Bistami (d.874) who spoke of the state of 'annihilation' (*fana)* in which man becomes 'Perfect and complete' (*al-Kāmil al-tāmm*). It is this dual meaning of the word "*Kāmil*" (to be perfect and complete) that seems to have inspired Ibn `Arabi for his massive quest for its truth and glory[16]. Nasafi (d. 700) forestalls Ibn `Arabi when he says:

> بدان که انسان کامل آن است که در شریعت و طریقت و حقیقت تمام باشد، و اگر این عبارت را فهم نمیکنی بعبارتی دیگر بگویم. بدان که انسان کامل آن است که او را چهار چیز بکمال باشد: اقوال نیک و افعال نیک و اخلاق نیک و معارف.
>
> "Know that the Perfect Man is he who has attained perfection in Islamic Law (*Shari'ah*), the Sufi path (*Tariqah*) and Truth (*Haqiqah*); and if you do not understand this statement, I will put it in another way. Know that the Perfect Man is he who has attained perfection in four things: good words, good deeds, good manners, and gnosis".[17]

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[16] *Khurshid Ibrahim & Ahmad al-Shantnawi, Dairt al-Ma`arif al-Islami (Islamic Encyclopaedia), p.49.*

[17] *Nasafi, 4, quoted from Islamic Quarterly magazine, University of Pennsylvania, p.119.*

Regarding the relationship of '*shari'ah*' to the gnosis of the Perfect Man, he is like 'Exemplar' as far as *shari'ah* is concerned and a mirror for the *Haqiqah* (Reality). *Shari'ah* follows the Reality, and to know reality we should have the gnosis of its mirror in which it is reflected.

Throughout the vast corpus of Ibn `Arabi's work we notice bewildering series of inspirations and speculations tying up with the Qurānic verses and with the concept already prevalent in Islamic thought. These extensive writings provide a beautiful exposition of the Unity of Being, the single reality that simultaneously transcends and is manifested in all the images of the world. Ibn 'Arabi shows how Man, in perfection, is the complete image of this reality and how those who truly know their essential self, know God.

There are many recent books from which one can learn how a Perfect Man reveals a higher number of importations than previously known. R. A. Nicholson, a prominent scholar in the field of Islamic mysticism, summarised in a masterly manner the metaphysical system of the concept of the Perfect Man and *Waḥdat al-wujūd* of Jilli in his *Studies in Islamic Mysticism.*[18] His student, A. E. Affifi, who commented upon the *Fuṣūṣ al-Hikam*, provided a systematic account of Ibn `Arabi's thought in *The*

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[18] *Nicholson, Raynold A. Studies in Islamic Mysticism. Richmond, Surrey: Curzon Press, 1994. Originally published 1921.*

Mystical Philosophy of Muhyid Din Ibnul Arabi.[19] These and more recently, T. Izutzu's *Sufism and Taoism* have been the most significant contributions to Ibn `Arabi studies.[20] Also as regards his life and works, an account is found in Seyyed Hossein Nasr's books, especially in his *Three Muslim Sages* and *History of Islamic Philosophy.*[21] In addition, William Chittick has made considerable contributions on Ibn 'Arabi's concepts of human perfection, the World of the Imagination and the reasons for religious diversity in *Imaginal Worlds*[22]. Chittick introduces his theology, ontology, epistemology, and hermeneutics in *'The Sufi Path of Knowledge;* a work based mainly on the *Futūḥāt al-Makkiya.*[23] Also worth recognising are the works of Henry Corbin[24] and Murata.[25]

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[19] *Affifi, Mystical Philosophy of Muhyid Din Ibnul Arabi, June1964, published by arrangement with the Cambridge University Press England, Printed at Ashraf Press, Aibak Road, Lahore, Pakistan.*

[20] *Izutsu, Toshihiko 'Comparative study of the key philosophical concepts in Sufism and Taoism—Ibn ' Arabi and Lao-Tzu, Chuang-Tzu'—published by the Keio institute of cultural and linguistic studies, Keio University, Minatoku, Tokyo, Japan, 1996.*

[21] *Nasr, Seyyed Hossein. Three Muslim Sages, Harvard University press Cambridge, Massachusetts, 1964.*
Nasr, Seyyed Hossein and Oliver Leaman. "History of Islamic Philosophy "part 1, chapter 30, by William Chittick, Tehran, 1997.

[22] *Chittick, William C. Imaginal worlds Ibn al-Arabi and the Problem of Religious Diversity by State University of New York Press, 1994.*

[23] *Chittick William C. "The Sufi Path of Knowledge" Ibn al-Arabi's metaphysics of imagination: State University of New York Press, 1989.*

[24] *Corbin, Henry. Creative Imagination in the Sufism of Ibn 'Arabi, Princeton: Princeton University Press, 1969.*

1.1 THE MAIN OBJECTIVE OF THE STUDY

The present study will focus on the concept of the Perfect Man as formulated from different viewpoints in both *Futūḥāt* and *Fuṣūs*, The Doctrine of the unity of being which is central to Ibn `Arabi's world-view will remain the overall background to our enquiry. The study will have as its aims to discover the basic scheme of Ibn Arabi's thought with Man as the Archetype and centre of creation, and as such the manifestation of God in the Universe.

[25] *Murata, Sachico. The Tao of Islam, State University of New York, 1992.*

1.2 THE METHOD

The study will first offer a brief introduction to the life and work of Ibn `Arabi. We shall then discuss the formulations of *Futūḥāt* and *Fuṣūs*. Ibn Arabi speaks in a manifold of languages- scholastic, pedagogical and theosophical, and through them all is interlaced the stream of his own mystical experiences and states. A purely theoretical and discursive method to study his ideas will rob of them their mystical warmth. Hence, we shall tread with care, and theorise and philosophise to the extent that it does not damage the very life of his ideas.

The present study will then proceed to offer a critical review of the main doctrine of the Perfect Man, how far it can be substantiated in the light of the Qurānic material. We shall also examine the function of the Perfect Man to find the system of Ibn `Arabi's thought.

1.3 THE SCOPE OF THE STUDY

The study will take into consideration, as we have already said, the two major works of Ibn `Arabi, *Futūḥāt* and *Fuṣūs*. References will be made to those thinkers who belong to school of Ibn `Arabi, particularly al-Qunawi and al-Jili whose work *Insān al-Kāmil*, is widely known. The study does not deal with the forerunner of Ibn `Arabi's thought except generally where it is necessary. It is an attempt at a systematic, descriptive account of the Doctrine of the Perfect Man. The dual approaches of both mystical opening and intellectual reflection involved in the statement of the doctrine will be examined. Ibn `Arabi's doctrine and method will be viewed in the Qurānic concepts of *ḍikr* and *fikr* and of *t'awīl*. The study will close by presenting a critical review of all the formulations of the doctrine and a few major findings.

CHAPTER 2

IBN `ARABI AND HIS SCHOOL
LIFE, WORKS, INFLUENCE AND TEACHINGS

2.0 IBN`ARABI 'S LIFE

2.1 IBN`ARABI 'S WORKS

2.2 IBN`ARABI 'S INFLUENCE

2.3 IBN`ARABI 'S TEACHINGS

2.3.1 THE ONENESS OF BEING (WAḤDAT AL- WUJŪD)

2.3.2 THE HADĪTH OF THE HIDDEN TREASURE

2.4.1 THE WORLD OF IMAGINATION ('ĀLAM AL-KHIYĀL OR BARZAKH)

2.4.2 MAN AS THE IMAGE OF GOD

2.5.1 THE PERFECT MAN (AL-INSĀN AL-KÂMIL)

2.5.2 THE MIDDLE REALM (BARZAKH) AND THE PERFECT MAN

2.5.3 SUMMARY

2.0 IBN ` ARABI 'S LIFE

Ibn `Arabi (Muhammad Ibn`Arabi al-Hatimi al-Ta'i) (1165-1240) drew upon the writings of mystics, theologians and philosophers in order to elaborate a complex theosophical system akin to that of Plotinus.

He was born in Murcia in the Andalusian region of Southern Spain, in a family of pure Arab descent (hence his name), and educated in Seville[26], where Ibn Arabi's father held an important office at the court of the sovereign of Murcia named Ibn Mardanish.[27] Following the death of this ruler, Ibn `Arabi's father and his family moved to Seville where he was taken into government service by the Almohad ruler.[28]

At the age of eight, Ibn`Arabi left his native town and went to Lisbon. There he received his early Muslim education, which consisted of reading the Qur'an and learning the rudiments of Islamic Law, from Shaykh Abu Bakr b. Khalaf. He soon moved back to Seville, which at that time was a great centre of Spanish Sufis. He

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[26] *Auston, Sufi of Andalusia, the ruh al-Quds and Al-durratul al fakhirah, p. 21.*

[27] *Bosch-Vila. Ibn Mardanish— EI2, vol.3, pp.684-685; cf. Addas. Ibn' Arabi, pp. 32-34, quoted from "Ibn' Arabi in the later Islamic" tradition by Alexander D. knish, p.6.*

[28] *Ibid*

remained there for thirty years, during which he studied Islamic *fiqh*, (jurisprudence) hadīth and *Kalām (*theology). It was also at Seville that he met most of his early spiritual masters in the Sufi Path.[29]

When only twenty he already possessed a recognisable spiritual stature. There is a story about him that at this age he met the great Aristotelian philosopher Averroes, who was impressed deeply by Ibn `Arabi's encounter. Until 1198 Ibn`Arabi spent his life in Andalusia and North Africa meeting other Sufis and scholars and occasionally engaging in debates with the *Mu'tazilites*, the Muslim rationalists. All this time he had been having various mystical visions. In that year he had a vision ordering him to depart for the East where he would spend the rest of his days.

After some years of travelling through Arabia, Egypt and Asia Minor and by now a teacher of great renown, he finally decided in 621/1223 to settle in Damascus where he spent the remainder of his life. During this period he completed his magnum opus, the twelve volume *al-Futūḥāt al-Makkiyya* ("Meccan Revelations"), which is not only an extensive encyclopaedia of Sufi beliefs and doctrines, but also contains a thirty-year diary of his own spiritual experiences; a compendium of the esoteric sciences in Islam. This surpasses anything of its kind written before or since.[30]

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[29] *Affifi, The Mystical Philosophy of Ibnul Arabi' p.xv*

[30] *Nasr, Three Muslim Sages, pp.92-98*

As far as we can say, Ibn `Arabi married three times in the course of his life, first Maryam, while he was still a young man in Seville; second Fatima, the daughter of a Meccan nobleman and third an unnamed lady, the daughter of a judge in Damascus.[31] He had three children, Sa'd al-Din, born in Malatya in 1221 and died in 1258; Im`ad al-Din, who died in 1268; and a daughter, Zainab.

Ibn`Arabi's output was prodigious. With Ibn`Arabi we have for the first time a complete exposition of Sufi doctrine; a monumental synthesis encompassing theology, metaphysics, cosmology, psychology and spiritual practice. And although earlier Sufi writers discussed metaphysical questions or cosmological doctrines, this was never on the same scale. For the most part the earlier Sufi writings are either practical guides or ecstatic expressions of transcendent or mystical states of consciousness. It was up to Ibn `Arabi then to explicitly formulate what was only implicitly contained in the teachings of earlier Sufi masters. Through him the esoteric dimension of Islam was for the first time expressed openly.[32]

Ibn`Arabi should then be considered as versatile in both Islamic and universal mysticism. For over seven hundred years the world of Islam has been in controversy

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[31] *Futuhat, IV, p. 554*

[32] *Nasr, Three Muslim Sages, p.90*

about Ibn`Arabi. Many people have love, affection and admiration for him, but there are also others who belittle and curse him. In fact people who cannot penetrate to his thoughts and the nature of his works, have called him *"al-Shaykh al-akfar"* (the greatest of heretics). On the other hand, farsighted people who found treasures in the depth of the vast ocean of his works have always called him "*al-Shaykh al-akbar"* ("the greatest teacher") and Muhyi al-Din ("the reviver of religion").

He travelled extensively in the Islamic world and died in Damascus in 638/1240 surrounded by his disciples and relatives. His shrine is in one of the suburbs of Damascus.

2.1 IBN`ARABI 'S WORKS

Ibn`Arabi's works often strike his reader as operating on several parallel intellectual levels, ranging from poetry and mythology to jurisprudence and speculative theology.

Ibn`Arabi is reported to have written 289 works,[33] although some modern scholars credit him with over twice this number of writings. Osman Yehya estimated 700 as authentic and of these, over 400 are extant, [34] including the *Fuṣūṣ al-Hikam,* an exposition of the inner meaning of the wisdom of the prophets in the Abrahamic tradition, and the *Futūḥāt al-Makkiyya,* (the Meccan openings) a vast encyclopaedia of spiritual knowledge and a bewildering ocean of inspiration, which unites and distinguishes the three strands of tradition, reason and mystical insight. Both books are considered important, one as the soul and the other as the heart. As Schimmel asserts,

> "The fifteenth century Naqshbandi mystic Muhammad Parsa compared the *Fuṣūṣ* to the soul and the *Futūḥāt* to the heart".[35]

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[33] *Ibid*

[34] *Nasr, Islamic Spirituality, P.54*

[35] *Schimmel 'Mystical dimension of Islam' p.265.*

Al-Qunawī (d. 673/1274), Ibn `Arabi's direct disciple, explains the importance of the Fuṣūṣ in terms that must have found favour with most of his disciples:

فان كتاب فصوص الحكم من انفس مختصرات تصانيف شيخنا الامام الأكمل، قدوة الكمل هادى الامة، امام الائمة محى الحق و الدين ابى عبد الله محمد بن على بن العربي الطائي رضى الله عنه و أرضاه به منه، و هو من خواتيم منشآته و اواخر تنزلاته، ورد من منبع المقام المحمدي و المشرب الذاتي و الجمع الاحدى، فجاء مشتملا على زبدة ذوق نبينا صلوات الله عليه في العلم بالله، و مشيرا الى محتد اذواق أكابر الأولياء و الأنبياء المذكورين فيه، و مرشدا كل مستبصر نبيه لخلاصة اذواقهم و نتائج متعلقات هممهم و اشواقهم و جوامع محصولاتهم و خواتم كمالاتهم، فهو كالطابع على ما تضمنه مقام كمال كل منهم، و المنبه على اصل كل ما انطووا عليه و ظهر عنهم.

"The *Fuṣūṣ al-hikam* is one of the most precious short writings of our Shaykh, the most perfect leader, the model of the perfect human beings, the guide of the community, the leader of the leaders, the reviver of the truth and religion, Abu `Abdullah... Ibn al- Arabi...The *Fuṣūṣ* is the one of the seals of his writings and one of the last books to be sent down upon him. It came to him from the Muhammadan Station, the fountainhead of the Essence of the Unity of All-Comprehensiveness. It

brought the quintessence of the tasting *(dhawq)* of our prophet- God's blessing be upon him- concerning the knowledge of God. It points to the source of tasting of the great prophets and friends of God mentioned within it. It guides all those who seek insight into the prophets to the gist of their tasting, the result of the focus of their inspirations, the sum of all their achievements and the seal of their perfections. The book is like the stamp upon everything comprised by each prophet's perfection. It calls attention to the source of everything which the prophets encompassed and which became manifest through them." [36]

However, the *Fuṣūṣ al-hikam* is based on the very fountains of knowledge, namely the Qur'an and the *Hadīth*. Ibn`Arabi discusses the ring stones of wisdom revealed to different prophets in twenty seven chapters; he shows that how each prophet is the vessel of wisdom from Ādam to Muhammad after a particular divine name and attributes. So each prophet himself becomes a kind of divine name, manifesting the Divine Presence through his earthly career.

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[36] *Qûnawî, al-Fukuh, on the margin of Kashani, sharh manazil al-sa'irin, quoted from "History of Nasr, Islamic Philosophy part 1, chapter 31, by William Chittick, p.515.*

In this context, there are more than a hundred commentaries written on this work[37] or according to Qaisary one hundred and twelve existing distinguished commentaries have been written on the *Fuṣūṣ* itself.[38]

According to Professor Murtaza Mutahiri, (one of the commentators of the *Fuṣūṣ al-hikam),* the *Fuṣūṣ al-hikam,* although brief, is the most precise and most profound text of *'irfan* (gnosis). Numerous commentaries have been written on it, yet perhaps there have been no more than two or three persons in any age who have been able to understand it.[39]

The earliest commentary on the *Fuṣūṣ al-hikam* is Ibn `Arabi's own short treatise *Naqsh al-Fuṣūṣ* ("The imprint of the ringstones")[40] A famous commentator is al-Jandi's student al-Kashani (d.730/1330); and T. Izutsu's outstanding exposition of Ibn `Arabi's ontology is based largely on al- Kashani's work. In India Muhibb Alah Ilahabadi (d. 1058/1648) wrote a commentary on the *Fuṣūṣ* both in Arabic and Persian; his many works on Ibn `Arabi's teachings earned him the title of "the Second

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[37] *Nasr, Islamic Spirituality, P.54.*

[38] *Qaysari, "Shrh-e-Qaysari" (Qaysari's commentary on the Fuṣūs) (Introduction).*

[39] *Mutahari, introduction to irfan Ashnai ba ulum e Islami (Persian) (An Introduction to the Islamic Sciences)*

[40] *Nasr and Leaman, History of Islamic Philosophy, part 1, chapter 30, by William Chittick, p. 516.*

Ibn' Arabi".[41] According to Chittick he appears to be the best informed of all the Indian authors on the content of the *Futūḥāt* as well.[42]

Among eighth / fourteenth-century authors who were especially influential in spreading Ibn `Arabi's teachings was Sayyid 'Ali of Hamadan (d. 786/1385) the patron saint of Kashmir. He wrote a Persian commentary on the *Fuṣūṣ* and several short Persian and Arabic works that deal with Ibn `Arabi's teachings.[43]

Ibn`Arabi provides the reason for his almost marvellous and miraculous output. He never set out to write a single book. According to him:

> "On the contrary influxes from God have entered upon me and nearly burned me alive. In order to find relief...I have composed work, without any intention on my own part. Many other books I have composed because of a divine command given during a dream or unveiling."[44]

However, Ibn`Arabi 's works which are so rich and so dense, technical, intellectual, esoteric and paradoxical at the same time, are not only valued for their theoretical

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[41] *Nasr, Islamic Spirituality, P.53*

[42] *Nasr, History of Islamic Philosophy, part 1, chapter 30, by William Chittick, p.520.*

[43] *Ibid*

[44] *Affifi, "The works of Ibn`Arabi", quoted from Islamic Spirituality, ed. Nasr, P.52*

content but also because they are the expressions of a pious man's profound mystical voyage of discovery. He took *'irfan* (mysticism) to a stage it had never reached before. His books are of universal value, not only for his modern-day disciples but also for his adversaries.

2.2 IBN`ARABI 'S INFLUENCE

It would not be inappropriate to claim Ibn`Arabi as the most influential reflective thinker of the second half of Islamic history. Franz Rosenthal has written of his "Scintillating personality and thought"[45]. In fact he inspires all Muslim thinkers down to the present. In the word of James Morris, "One could say that the history of Islamic thought subsequent to Ibn`Arabi (at least down to the 18th century and radically new encounter with the modern West) might largely be construed as a series of footnotes to his work. So his doctrines are not only for Sufism but also penetrated and formulated into theology and theosophy or traditional philosophy".

His influence can be seen in various forms and different categories from Eastern to Western lands. The chief disciple to whom he transmitted his method and philosophy was al- Qunawī; all sources agree that he was the major spokesman for Ibn`Arabi.

Al-Qunawī is the author of about thirty works, along with a few in Persian letters. His five or six works are of central importance in the spread of Ibn`Arabi's teaching. Al-Qunawī's longest book is only about four hundred pages long, making him laconic compared to his master.[46] In the word of the great Sufi poet Jami:

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[45] *Franz Rosenthal, Ibn`Arabi between "philosophy and Mysticism, (1998): 33).*

[46] *William Chittick, "Last Will"*

مقصود شیخ در مسألهٔ وحدت وجود بر وجهی که مطابق عقل و شرع باشد، جز به تتبع تحقیقات وی وفهم آن کما ینبغی میسر نمیشود.

"It is impossible to understand Ibn`Arabi 's teaching concerning the Oneness of being in a manner consistent both with intelligence and with religious law without studying al-Qunawī 's works."[47]

Among the most important of these are *Miftah al-ghayb* (the key to Unseen) which is related to Ibn`Arabi's metaphysical and cosmological account; *Tafsir al fatiha* (commentary on the opening chapter of the Qur'an) and a correspondence with Nasir al-Din al-Tusi (d. 672/1274). On the other hand one important disciple of al-Qunawī was al-Jandi who provides valuable information in his book (Persian) *"Nafahat al-ruh"* (the breath of the spirit), concerning the practice connected with Ibn`Arabi's teaching. Another student, Fakhr al-Din (688/1289) was also inspired by al-Qunawī's lectures on the *Fuṣūṣ* to write *Lama'at* (Divine Flashes). This is a digest in delicate Persian prose of Ibn`Arabi's teachings on metaphysics and divine love.[48] In 1311

[47] *Jami, Nafahat al-uns, ed. M. Tawhidipur (Tehran: Sa'di, 1336/1957) 556. quoted from Islamic Spirituality, ed. Nasr, S. P.55*

[48] *Qaysari, Daood bin Mahmood."Shrh-e-Qaysari" (Qaysari's commentary on Fuṣūs) 1997, (in Persian) noor publication, Qum, Iran. (Introduction)*

Shabistari, who lived not far from Tabraiz, wrote a Persian poem called *Gulshan-i raz* "Rose Garden of Mystery". This poem is the handiest introduction to the thought of post-Ibn `Arabi Sufism regarding its ideas of the Perfect Man, the stages of development, and mystical terminology, among other things. Shabistari describes the divine beauty that is hidden under the veil of every single atom, because "the Absolute is so nakedly apparent to man's sight that it is not visible.[49]

Among the later members of the same chain (*silsala*) is Muhammad ibn Muhammad Shirin Maghribi (d. 809/1406-7), whose Persian '*divan*' is known for its exposition of Ibn`Arabi's teachings.

Ibn`Arabi's influence can be seen very clearly in Persia. According to what has been discovered by Othman Yahya that out of the nearly 150 known commentaries upon the *Fuṣūṣ* about 120 are by Persians and by people, other than of the region.[50]

Another category of those influenced by Ibn`Arabi's teachings are the Shiite theologians, philosophers and effective thinkers. Among them were authors such as Sayyed Hayder Amuli, who even wrote a commentary upon the *Fuṣūṣ al-hikam*, Ibn

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[49] *Izutsu, "Paradox of light and darkness" in anagogic qualities of literature, ed. Strelka, p. 297. quoted by Schimmel, 'Mystical Dimensions of Islam' p. 280.*

[50] *Othman Yahya, La classification de l'oeuver d' Ibn`Arabi, vol. 1, Damascus, 1964, pp.247 ff, Quoted from, Sufi essays, p. 101 f.*

Turkah, whose *Tamhid al-Qawa'id* is an important commentary upon this work, and Ibn Jamhore, who in his Book *"Kitab al-mujli* reflects many of Ibn `Arabi's doctrines.

Another famous mystic in Persia, Shah Ni'matullah Wali (d. ca. 832/1429), was the founder of Ni'matullahi order and was himself deeply influenced by Ibn' Arabi. The Ni'matullahi Sufi order, which has branches in Persia, Pakistan and other Muslim lands, rendered the *Fuṣūṣ* into Persian poetry. Shah Ni'matullah Wali confesses openly with respect to Ibn`Arabi in these words:

کلمات فصوص در دل ما چون نگین در مقام خود بنشست
از رسول خدا رسید بر او باز از روح او به ما پیوست

"The words of the *Fuṣūṣ* became set in our heart like a jewel in its station.It reached him from the Prophet of God and from his (Ibn `Arabi's) spirit became attached to us."[51]

Also Sadr al-Din Shirāzī or Mulla Sadra, the greatest philosopher in the post-Avicennan Islamic philosophy was deeply impregnated with the teaching of Ibn al-'Arabi, and Particularly his Book, *Al-Asfār al-Arba`ah.*

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[51] *Risalah-i abyat-i Fuṣūṣ al- Hikam in the collection Ridwan ma'rif al- alahiyyah, Tehran, cited in Hamid Farzam, (in Persian), 1966. No.2-3, p.2. Quoted by Nasr, Sufi essays, p. 99.*

"Kalimat e Fuṣūṣ dar dil e ma, chon nageen e dora maqaam khod benashisit.

Az rasool e Khuda rasid baaoo, baz az ruh e aoo bema pawest."

He considers him far greater than Ibn Sina or al-Farabi.[52] Mulla Sadra combined the tenets of Peripatetic philosophy and *ishraq* or Illuminationist doctrines and the gnosis of Ibn`Arabi, this great sage was able to create a new intellectual perspective and a school that survive in Persia to this day.[53] His works are replete with the quotations from the *Fuṣūs*, and reflects their indebtedness to Ibn`Arabi's teachings, especially in doctrines concerned with the Perfect Man. The list of those who were deeply influence by Ibn `Arabi will be incomplete if we do not mention, `Abd al-Karīm al-Jili (832/1428) who is the author of the famous work *al-'Insān al-Kāmil* ('The Perfect Man').

However, in recent times, with the advent of several translations, Ibn `Arabi's work has begun to be read more widely in the West. As Dr Austin of Durham University, a student and translator of Ibn 'Arabi's works, has put it:

> "Ibn 'Arabi gave expression to the teachings and insights of the generations of Sufis who preceded him, recording for the first time, systematically and in detail, the vast fund of Sufi experience and oral tradition, by drawing on a treasury of technical terms and symbols

[52] *Mutahari, "Introduction to Irfan".*

[53] *Nasr, Sufi essays, p. 100.*

greatly enriched by centuries of intercourse between the Muslim and Neo-Hellenistic worlds... all who came after him received it through the filter of his synthetic expression".[54]

Ibn`Arabi had followers also among several outstanding figures and founders of the Sufi orders (e.g., `Abd al Qadir al-Jili (d. 1166) al-Suharwardi (d. 1168) Najm al-din Kubra (d. 1220) and al-Shadhili (d. 1258). Although he occasionally does give some practical roles for the novices, at his work is too recondite for the majority of his coreligionists and, therefore, remained confined to, and fully appreciated by, a relatively small intellectual elite.

As a result, our knowledge of Ibn`Arabi's influence is still in its infancy. Of course many more scholars will come to light when further studies are carried out.

[54] *Auston, 'Sufis of Andalusia', p 48.*

2.3 IBN`ARABI 'S TEACHINGS

Ibn `Arabi's teachings are summed up in the following three major themes:

(a) The Oneness of Being *(Waḥdat al- wujūd),*

(b) The world of Imagination *('ālam al-khiyāl or barzakh),*

(c) The Perfect Man *(al-insān al-Kāmil).*

2.3.1 THE ONENESS OF BEING

(WAḤDAT AL- WUJŪD)

The concept of the unity of being implies the Transcendental Unity of All Being, that which transcends the totally of all beings. The Unity as such is not just the sum total of all things. There are however several viewpoints from which to look at this Unity.

The Unity of being is sometimes considered in terms of all being nothing but God the One. Whatever is mere nothing, just an illusion. The paradox of this proposition is that by its own assertion it is self-annulled, being itself an illusion. The other side of this point of view is that nothing exists outside the Essence of God, outside the Knowledge of God. In other words, the wayfarer at the end of this journey reaches the station of self-annihilation in God, as though all being is a movement from the One to the One. The wayfarer finally sees nothing but God, all things fade away into God, like the fading of a weak light in the light of the Sun.

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾ وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٢٧﴾﴾

Whatever (veil) was upon it has vanished. Now it is visible and outlasting is the Face of Thy majestic and Gracious Lord.[55]

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[55] *Qurān, 55: 26-27.*

Ibn `Arabi however maintains the existential fact of the world of multiplicity. For him without doubt the One is the Sole and the Whole reality whereas the World with all its multiplicity irradiates with the Theophanies (*tajalliyat*) at the Divine Names and Attributes.

It is true that Ibn `Arabi's concept of being rests on a single reality. In its philosophical sense the concept seems to echo Avicenna's differentiation between Necessary being (*Wajib al- Wujūd*) and contingent Being (*Mumkin al- wujūd*), that which is dependant on a case that is external to it. But it should be noted that Ibn `Arabi does not seem to entertain the duality of cause and effect as Avicenna's terminology may imply. Ibn `Arabi rather uses the metaphor of the Unity of Light and Colour. However many all colours exist in the same one light. No colour has any existence whatsoever without light. Every colour is identical with light, but light remains distinct and unidentified with any being with any colours, being all colours [56]

In fact the notion of light is very significant because it is immediately a cause for perception since without light, vision would perceive nothing at all. So God is a light and He enlightens everything, which is in existence. Actually, this concept derives its root from the famous 'verse of light' in the Qur'an:

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[56] *Nasr, History of Islamic Philosophy part 1, chapter 31, by William Chittick, p.515.*

﴿اَللّٰهُ نُوْرُ السَّمٰوٰتِ وَالْاَرْضِ ؕ مَثَلُ نُوْرِهٖ كَمِشْكٰوةٍ فِيْهَا مِصْبَاحٌ ؕ﴾

"God is the light of the heaven and earth The likeness of His light is niche wherein is a lamp,' which is the light"[57]

Hence, this verse is one of the mysteries of the true knowledge of God, as pointed out by al-Ghazali (d. 1111) in *Mishkat al-Anwar*. Also Mulla Jami' says:

"Look at the whole creation under one single light, so that you will see the truth. There is only one light, but under that light different things are seen that is the meaning of Unity of being."[58]

The idea of Transcendent Unity soon spread throughout Islamic civilisation and gained innumerable followers, mainly in the Persian and Turkish speaking areas. The Persian Sufi poetry echoed the term frequently; for the Sufi poets the whole world was filled with God. The phrase *hama ust,* "everything is He," can be found as early as Attar's poetry, even before Ibn`Arabi (cf. U 223). One of the first members of his school to use it in its technical sense is al-Farghani, who normally contrasts it with the

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[57] *Qur'an: 24:3, For more explainations, `Abdullah Yusuf Ali, The meaning of the Holy Qur'an, p. 901.*

[58] *Ibn`Arabi, Divine governance of the human kingdom, (At-tadbirat al-Ilahiyyah fi islah al-mamlakat a-insāniyyah) interpreted by Shaykh Tosun Bayrak al-Jerrahi al-Halveti, p. 260.*

"Multiplicity of knowledge" *(kathrāt al-`ilm):* One in His Reality, but multiple in his knowledge. He is One and All.[59] In the late fifteenth century Jami was to explain:

Neighbour and associate and companion – everything is He.

In the beggar's coarse frock and in the king's silk– everything is He.

In the crowd of separation and in the loneliness of collectedness,

By God! Everything is He, and by God! Everything is He.[60]

The idea of One-all provides both mystical and poetical disposition to claim in ecstatic terms the station of the Perfect Man.

The elaboration of these theories could lead to the consequences reflected in the utterances of some Persian and Turkish mystical poets who combined the feeling of all-pervading unity with the boast of having reached the station of the Perfect Man themselves.[61]

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[59] *Nasr, Islamic Spirituality, chap, 3 p. 60.*

[60] *Maulana `Abdurrahaman Jami, Lawa`ih (Tehran, 1342 sh./ 1963), chap. 21; see the English translation by Edward Henry Whinfield and Mirza Muhammad Kazwini (London, 1914) Mystical dimension, p. 283.*

[61] *Ibid, p. 282.*

However, the concept of oneness of being is an all-embracing one, whose reality underlines all derivative beings and their experience.[62]

Thus, *Wujūd* is one itself, but infinitely diverse in its self-delimitations. Each thing in the cosmos is identical with the *wujūd* but distinct from it at the same time in the matrix of single *wujūd* or One Perfect Reality. Reality is therefore no more than one thing appearing in many forms'.

An ambiguity may surround this notion concerning the possibility of the merging of existence *(wujūd)* into the Real.

The possibility of merging is not conceivable because God's *wujūd* is Necessary *(wajib)* while the creature's *wujūd* is contingent *(mumkin)*. The contingent does not merge with the Necessary.

On the other hand the position of the "Reality" is nothing other than Being, which is immediate, regarded at once one while on the other hand it is also graded. Consequently, differentiation and gradation according to which things can be distinct from each other through the very element that unites them such as the light of the candle and the light of the sun which are united by being both light and yet are

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[62] *Ibn` Arabi, The Bezels of Wisdom, p.25.*

distinct from one another in their varying intensity. Thus, being is like light in that it possesses different degrees of intensity while being a single reality.

It is on this basis that God is considered Real and the other worlds as the manifested order of Theophanies *(tajalliyat)* of the divine Names and Qualities. In this respect the Unity of Being in relation to the multiplicity of existence is as the rays of the sun are in relation to the sun. The rays of the sun are not the sun but at the same time are not separable from the sun itself.

2.3.2 THE *HADĪTH* OF THE HIDDEN TREASURE

The concept of Transcendent Unity of Being seems to link up with the famous Holy Tradition:

كُنْتُ كَنْزًا مَخْفِيًّا فَاَحْبَبْتُ اَنْ اُعْرَفَ فَخَلَقْتُ الْخَلْقَ لِاُعْرَفَ۔

"I was a Hidden Treasure, *(kuntu kanzan makhfiya)*; I loved[63] to be known, then I created Man so that I may be known" (or according to *hadīth's* word "*fa khalqtu al- khalq*" therefore, I created the creation)[64].

Consequently, 'the Hidden Treasure' possesses two significant folds. On the one hand this tradition indicates one single Reality and on the other hand refers to the Cosmos where Ibn `Arabi uses the image of the mirror. In other words, the sole and whole Reality is nothing but One. On the contrary for the Cosmos each of the poles is nothing other than the single Reality. This is exactly the Divinity-Cosmos theme, which is profound in Ibn `Arabi's teachings.

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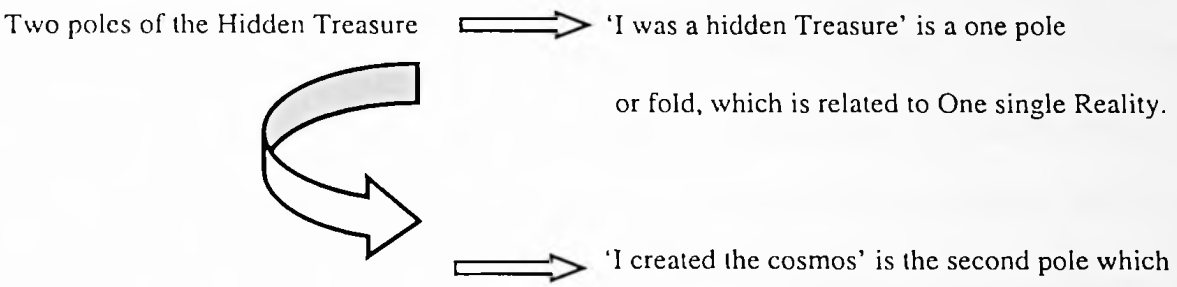
[63] *In the hadith Hidden Treasure, I deliberately translated "I loved to be known" rather than "I desire to be known" because God is beyond all desire and necessitate. He is omnipotent and omniscient.*

[64] *Qaysari, Daood bin Mahmood. commentary on Fuṣūṣ al-Hikam 2002,(in Arabic) Anwar al-Huda publication, Qum, Iran, p.157. Dastghaib, `Abd al-Hussain, Dars e Akhlaq, (moral discourse) (in Urdu), p.42.*

We can schematise the *hadīth* of the Hidden Treasure in the following way:


Two poles of the Hidden Treasure
'I was a hidden Treasure' is a one pole
or fold, which is related to One single Reality.
'I created the cosmos' is the second pole which
is associated with man in general and the
Perfect Man in particular.

Ibn `Arabi seems to have been led by this hadīth to reflect upon man in the context of Divinity-Cosmos Polarity, whereby the Perfect Man constitutes the all-important link or medium between the two poles of the Reality; which Ibn`Arabi calls the Isthmus *(barzakh)*.[65]

Regarding the Hidden Treasure in the *hadīth* it is well worth knowing that God does not in fact says that He "wanted" or "desired" to be known. But in reality that He "loved" to be known. As a result, God created cosmos out of love and affection not out of any need. All the cosmos is a locus of beauty and love (*muhabbah*).

On the other hand the root of all love is God's love. Love of God is the essence of all stations (*maqamat*) and virtues (*karamat*) by means of which the slave of God

[65] *Affifi, Mystical Philosophy, p. 82.*

progresses toward the Lord of the heaven and the earth, and by virtue of which he will attain to the higher degrees of the journey (*suluk*). Love is the fruit of the knowledge of the Beautiful Names of God. Indeed, He is the source of all love, just as He is the source of all other things. So 'in all creations' from atoms to galaxies love manifests in all things. In this respect, God is beyond all need and necessity because He is omnipotent and omniscient. In contrast the love of God is associated on the basis of grace and bounty.

Therefore, the root of all breath in the world is love. Through this love and affection, all creation takes place.

Thus, love has a significant role in every mode of life. In another *hadīth* Imām Sādiq has interpreted religion as love.[66] Also Imām Bāqir explained that the meaning of religion (*dīn*) is connected to love and pure love implied in religion.[67]

These references reveal the secret that love is nothing more than the gnosis and passion of the unity of all being.

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[66] *Mohadithi, Superior love, (in Persian), p.15.*

[67] *Ibid. Also narrated by Al-Majlisi, Bihar al-anwar, 'kitab al-iman wa al-kufr," "bab al-hubb fi Allāh wa al-bughd fi Allāh," lxvi, p. 238.*

2.4.1 THE WORLD OF IMAGINATION

(ĀLAM AL-KHIYAL OR BARZAKH)

Imagination, unable to see immaterial realities, sees them in the form of analogies, metaphors and symbols. In other words, imagination uses the signs from the world of sense to represent the supersensible realities. For instance, it sees God as Light through which could be seen the bringing-into-form *(taswir)* of everything.

Ibn`Arabi's teaching on imagination *(ālam al-khiyal or Barzakh)* applies to all things that pertain to an intermediate state. So the word "*barzakh*" is an expression for two separate things without ever becoming either of them, such as the line separating a shadow from the sunlight. The Qurān says:

﴿مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ۝١٩ بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيَانِ ۝٢٠﴾

"He has loosened the two seas. They meet / between them a *Barzakh*, they do not go beyond"[68]

Which means that neither of them becomes mixed with the other.

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[68] *Qur'an, 55:19-20.*

Also in another verse God has said:

﴿وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَٰذَا عَذْبٌ فُرَاتٌ وَهَٰذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَحْجُورًا ﴿٥٣﴾﴾

It is He who has let free the two bodies, of flowing water: One palpable and sweet, and the other salt and bitter; yet has He made a barrier *(Barzakh)* between them, a partition that is forbidden to be passed.[69]

Ibn`Arabi's concept of imagination, includes all creation. In the broadest sense, it means that the universe is neither existence *(wujūd)* nor non-existence *(Adam)*, neither intelligible nor unintelligible, neither affirmed nor negated, but something in between.

For example, take a human being that perceives his reflected form in the mirror. The person definitely knows that he has perceived his own form only in a certain respect. He knows absolutely that he has not perceived his form in another respect, which is that the reflected image does not express his thoughts or feelings. Also, the body in the mirror is small, and he knows that his own form is larger than the one he can see.

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[69] *Qur'an, 25:53.*

So what is that reflected form? And where is it actually located? And what is its status in the ontological sense? For it is both affirmed and denied, both existent and non existent, both known and unknown. Consequently, it is intelligible in itself yet it is nothing but an imagined-image (*al-khayal*), for this imagined-image is neither entirely in existence (*wujūd)* nor in non-existence *(Adam)*, it is neither entirely known nor unknown.

On the other hand perceiving itself has different categories. Sometime we perceive this imaged-object *(al-mutakhayal)* with the eye of the physical sensation and sometime we observe with the eye of imagination, like in the dream. Also few people claim to perceive the unveiled vision of spirit. As a result there are three kinds of vision: physical sensation, Imagination and spiritual vision. With which eye can we then perceive God! Is it through the eye of imagination or through the physical sight or through the eye of the spirit? And which of those three is the sound one? Ibn Arabi says:

"When my beloved appears,
With what eye do I see Him?
With His eye, not with mine,
For none sees Him except Himself"[70]

[70] *Nicholson, The Mystics of Islam' p.165-166l.*

In relation to God (may He be exalted), it is said:

﴿لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ ۚ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٠٣﴾﴾

"The seeing does not perceive him, but He perceives their seeing."[71]

So the eyes of imagination and of spirit are more sound than the physical sight. The reason being that the physical sight can be misleading. For example the bending of a rod in water due to the refraction of light or while seated in a stationary train the movement of another train on an adjacent track giving the illusion of our own movement. In these situations the correction is made by our own intellect. So, when our physical eye makes a mistake our intellect corrects it, but on the other hand when our intellect makes a mistake who can correct this? There is no other to other to correct it except one who draws near to God, about whom God says: I was his seeing by which he saw!" How can that person go wrong in his perception by whose eyes God himself sees?

لَا يَزَالُ عَبْدِیْ يَتَقَرَّبُ اِلَيَّ بِالنَّوَافِلِ مُخْلِصًا لِیْ حَتّٰی اُحِبَّهُ فَاِذَا اَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِیْ يَسْمَعُ بِهٖ وَ بَصَرَهُ الَّذِیْ يُبْصِرُ بِهٖ وَيَدَهُ الَّتِیْ يَبْطِشُ بِهَا۔

"My servant comes close to Me with the worship of good work until I love him; and when I love him, I become the hearing in his ears; I

[71] *Qur'an, 6:103.*

become the sight in his eyes; I become the words on his tongue; I become the hands with which he holds."[72]

Like perception imagination is also a light (or a form of electrical impulse) and as a light does not go wrong. It is always correct and sound. It is our judgment which may at times go wrong, not the imagination. But sometimes our judgement is false. The imagination simply perceives without passing any judgement. The judgment belongs to the intellect, so the error cannot be attributed to the imagination. Therefore, the concept of "false imagination" is not correct, and it is the interpretation of it, which is at fault.

In a narrow sense, the cosmos is made up of two grand worlds, which are defined in the holy Qur'an and in the tradition of the prophet. These are the worlds of the Visible and the Invisible or the world of bodies *(Ajsām)* and the world of spirits *(arwāḥ)*. Between these two parallel worlds lies a world of imagination that is neither purely spiritual nor purely bodily.

It is in the World of imagination that the unveiling takes place. It may be through a dream or by inspiration or by an angels descending on the prophets with revelations,

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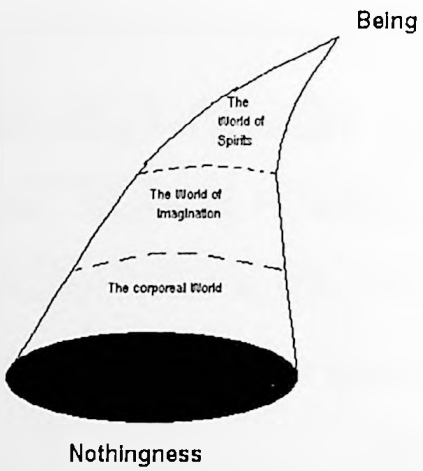
[72] *Ibn` Arabi, Divine governance of the human kingdom, p. 242-3. Dawud b. Mahmood. 'Commentary on the Fuṣūsal-Hikam' p. 153.*

and imagination has its role in the description of the events of hereafter. However, the world of an imaginary thing is the intermediary realm between the spiritual and the corporeal world. But sometimes it means existence *per se*.

Ibn`Arabi in a few passages clarifies distinction between the two kinds of imagination by calling the cosmos "non-delimited imagination" (*al-khiyal al-mutlaq)* and the imaginary world the "delimited imagination" (*al-khiyal al-muqayyad).* He describes non-delimited imagination "as a horn made of light".[73]



On the other hand, when the messenger of God was asked what was this "horn", he had replied:

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[73] *Ibn`Arabi, Futūḥāt, I 306, chapter, 7.*

إِنَّهُ قَرْنٌ مِنْ نُوْرٍ الْتَقَمَهُ إِسْرَافِيْلَ۔

It is a horn (*qarn*) of light upon which (the angel) Israfil blows[74]

The prophet reported that it was shaped like that of an animal horn, and described it as being broad at the base and narrow at the top. The breadth of this "horn" of imaginary *Barzakh* is as broad as possible, since none of the generated things are broader than it.[75]

So, it should be clear that cosmos is God's imagination and not ours. He gives all things a certain mode of real existence. This non-delimited imagination of God is also

God's self-manifestation *(zuhur)* or self-disclosure *(tajalli)*. According to the Qur'an, He is *zahir* (Manifest) and He is *batin* (Inward or None manifest). The question arises who is the locus of manifestation of His Names and Attributes?

The answer, Ibn `Arabi says:

"God created man in his own image"

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[74] *Shirazi, Tafsir-e- Namona, Vol, 19, p. 534.*

[75] *The shape of horn is like that of a trumpet, which is usually sounded for stopping or starting the caravans or troops. It is the sign for the great events and new invention, which are expected to be imminent. However, the angel Israfil will blow the horn to cause Resurrection and to bring the dead to life.*

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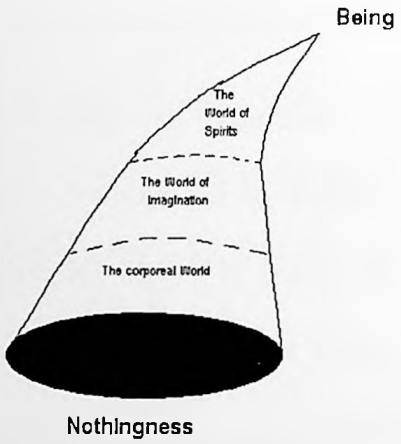

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The prophet reported that it was shaped like that of an animal horn, and described it as being broad at the base and narrow at the top. The breadth of this "horn" of imaginary *Barzakh* is as broad as possible, since none of the generated things are broader than it.[75]

So, it should be clear that cosmos is God's imagination and not ours. He gives all things a certain mode of real existence. This non-delimited imagination of God is also

God's self-manifestation *(zuhur)* or self-disclosure *(tajalli)*. According to the Qur'an, He is *zahir* (Manifest) and He is *batin* (Inward or None manifest). The question arises who is the locus of manifestation of His Names and Attributes?

The answer, Ibn `Arabi says:

"God created man in his own image"

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[74] *Shirazi, Tafsir-e- Namona, Vol, 19, p. 534.*

[75] *The shape of horn is like that of a trumpet, which is usually sounded for stopping or starting the caravans or troops. It is the sign for the great events and new invention, which are expected to be imminent. However, the angel Israfil will blow the horn to cause Resurrection and to bring the dead to life.*

2.4.2 MAN AS THE IMAGE OF GOD

God created man in his own image- it also occurs in a hadīth of the Prophet:

"God created Ādam upon His own image", (or to use a better translation of Arabic term *sura,* in His own 'form')[76] however, the word used here, *sura*, can mean both image and form.

We can schematise the mystical theory of the image in the following way:

God----------→ Image of God----------→The Perfect Man

⇩ ⇩

(Reality)----------→ (Manifestation)

However, another point, which is very significant to know is that God, which translates into *Allāh* in Arabic, is all comprehensive in terms of names and attributes. Other names and attributes of God do not encompass like the name *Allāh*, and every other name refers back to it, as a single and individual reality. Thus, when one mentions *Allāh*, he at the same time mentions all the divine names and attributes,

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[76] *al-Kulayni (d. 328/887) 'Usul al-Kafi' "kitab al-tawhid," "bab al-ruh," vol.1, hadith, 4 p. 134.*

including All-merciful, Beneficent, Compassionate, Forgiving, Just, Exalter, Lord, Creator, Generous, Powerful, and so on. Consequently, the statements that 'Man is created in His own image and form', means that all the attributes of God are latent in a man.

﴿وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا﴾

"God taught Ādam *all the names*" [77]

The Archetype of the Perfect Man is realised by the prophets and the *awliya* (friends of Allāh) who draw near to God, and whoever draws near reflects the attributes of the object of his attraction. Ibn`Arabi held that those who wish to achieve perfection must reflect the prophetic image of the Archetype.[78]

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[77] *The Qur'an: 2:30.*

[78] *Nasr and Oliver Leaman History of Islamic Philosophy part 1, chapter 30, by William Chittick, p.507.*

2.5.1 THE PERFECT MAN

(AL-INSĀN AL-KÂMIL)

By Perfect Man Ibn`Arabi primarily means an exemplary individual who is true to his station of humanity. Why is the concept of perfect man so important?

Some of the reasons are:

A. To know the Perfect Man is to know the criteria for one's own conduct on the path of *Sharī`ah* (divine Law) and the Reality *(haqīqah)*. There are the intimate relationships between the *Shari'a* and Reality *(haqiqah)*. The *Shari'a* and the Reality *(haqiqah)* are identical[79]. In this respect, the *Shari'a* follows the Reality and to understand the way in which the *Shari'a* follows the Reality, we need the knowledge possessed by the Perfect Man *(al-insān al-kāmil)* so that we walk in his footsteps to map the journey by the light of his guidance and follow the path by the lamp of his knowledge.

B. The Perfect Man represents the incontrovertible authority to decide between issues, which are disputed -from ethical issues to theological and liturgical questions.

[79] *Futūḥāt, III, 150-154. Cf Sufi Path, p. 260.*

C. To inform us (as a metaphysically) definitely that there is or there is not a life after death. This information could only be received from God who alone knows whether or not He will create the other world. Implicitly, for a person who believes in God, it is highly plausible that his life may continue after death in some form. It is also probable that there will be a Day of Resurrection on which man will be rewarded or penalized. In this respect, man should prepare himself for the judgment. Only God has the certain knowledge of it. Neither philosophy nor the human mind can deduce the existence of the Hereafter from observation or experience in this world. The Perfect Man represents a higher knowledge with a very reliable source.

The Holy Qur'an refers to the modes in which those who are perfect in their hearts and minds receive the Word of God.

﴿وَمَا كَانَ لِبَشَرٍ اَنْ يُّكَلِّمَهُ اللّٰهُ اِلَّا وَحْيًا اَوْ مِنْ وَّرَآئِ حِجَابٍ اَوْ يُرْسِلَ رَسُوْلًا فَيُوْحِيَ بِاِذْنِهٖ مَا يَشَآءُ ؕ اِنَّهٗ عَلِيٌّ حَكِيْمٌ ﴿٥١﴾﴾

"And it is not fitting for a mortal that God should speak to him, except by inspiration, or from behind a veil, or by sending a messenger to

reveal, by His permission, what He chooses. Surely, He is High, Wise." [80]

A Perfect human being may communicate with God through one of the following three ways:

(a) **By inspiration**: The Perfect human being may receive the revelation mentally. God may show him spiritually some specific truth by creating, in his mind, a clear knowledge of that truth.

(b) **Through a veil:** God may create some words audible to the Perfect Man, in some non-speaking object. The first revelation that was received by the prophet Moses came to him by this method. He heard the words of God coming from a tree.

(c) **Through a message:** A Perfect human being may receive a clear message from God through an angelic messenger. The Prophet Muhammad received the Holy Qur'an through the angel Gabriel.

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[80] *Qur'an, 42:51.*

2.5.2 THE MIDDLE REALM (*BARZAKH*) AND THE PERFECT MAN

The specific and significant description of Ibn`Arabi's principal is explicated in several chapters of the *Fuṣūṣ al-Hikam (The Bezels of Wisdom)*[81] as well as in the *Futūḥāt*. It begins with the assertion that the Real created the cosmos as an all-inclusive object in which he could contemplate the entities of his names, but that until he created Ādam and breathed his spirit into him, the cosmos remained incomplete.

Ibn`Arabi explains in the first chapter of the *Fuṣūṣ* about prophet Ādam as the microcosm, as the Perfect Man, as the Mirror of the Divinity. Potentially every man is a microcosm, but in practice men differ in their polishing of the cosmic mirror, with only a select few realising their primordial nature. These are the prophets and saints, who belong to the category of 'the perfect man' (*al-insān al-Kāmil*). They alone assume those characteristics, which God allows them to have from His Attributes, and

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[81] *Ibn`Arabi (after 1229)* Fuṣūṣ al-hikam *(The Bezels of Wisdom), ed. A. Affifi, Cairo, 1946; trans. R.W.J. Austin,* The Bezels of Wisdom, *New York: Paulist Press, 1980.*

which are latent in every human being although only a few may manifest them in perfect equilibrium.

As microcosms, human beings embrace the three worlds: spirit, imagination and body. The Perfect Man is comprised of the spiritual, the ideas and bodies.[82] So in his perspective, the Perfect Man is an actual microcosm of a higher order, which reflects not only the power of nature but also the divine power "as in a mirror". On this basis Ibn Arabi built his mystical doctrine.

In Ibn`Arabi's view, the perfect human being forms the critical link between the two diametrically opposed aspects of the unique divine reality. Neither an animal nor an angel, man hovers between the world of corruption and the world of immutability by combining in himself the characteristics of both realms. By virtue of his intermediary position, man becomes a microcosmic reality in which God contemplates himself in the most adequate form. As Austin, put in:

> "The Perfect Man is that human individual who has perfectly realised the full spiritual potential of the human state, who has realized in himself his capacity of existence"[83]

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[82] *Futuhat, III, 279.*

[83] *Ibn` Arabi, The Bezels of Wisdom, p. 37.*

For Ibn`Arabi, the perfect mystical man constitutes the very cause, and the ultimate goal of creation.

The Perfect human being manifests within his own becoming all the Attributes of God and creation without being confined by any of them. He has a station of no station.[84] As Ibn`Arabi asserts:

> "The Divine Presence has three levels- manifest, non-manifest, and in between. Through this last the Manifest becomes distinct and separate from the Non-Manifest. This last is the *barzakh*, because it has a face towards the Non-Manifest and a face towards the Manifest. Or rather, it itself is the face, for it cannot be divided. It is the perfect human being. The Real made him stand as a *barzakh* between the Real and the cosmos. Hence he makes Manifest and Divine Names, so he is Real, and he makes manifest the reality of possible existence, so he is creature. That is why God made him in three levels: intellect and sense perception, which are the two sides, and imagination, which is the *barzakh* between meaning and sense perception".[85]

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[84] *Chittick, William, The Sufi Path of Knowledge, chapter 20.*

[85] *Ibn`Arabi, op. cit., 2: 391, l. 20. Quoted from "History of Islamic" Philosophy part 1, chapter 30, by William Chittick, p.507.*

Thereby, Ibn`Arabi explains that the most Perfect Being is God, and the most Perfect manifestation of God is the Perfect Man. He is a joining link between God and His creations. He calls the Perfect Man, as the cause of the creation of the Universe. Also he is preserver of the universe,[86] the *Qutb* or Pole around which all the spheres of existence revolve.[87]

The most ideal state of the Perfect Man is spiritual tranquillity. He is the perfect image of the cosmos that comprehends and actualises all the names and attributes of the Absolute.[88]

Therefore, reflected in him are two correlated aspects of He-ness and I-ness, i.e., inwardness and outwardness, or divinity and humanity.

He describes the Perfect Man as possessing a supernatural power by which he can dominate Nature and subjugate anything to his will. He is endowed with the power of *taskhīr* (controlling some thing at will) that God implanted in him[89]. In this way the

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[86] *Fusûs, pp 13-14/15. quoted by Izutsu, Sufism and Taoism, p. 227.*

[87] *Affifi, Mystical Philosophy, p.66 note.*

[88] *Ibn`Arabi, Futuhat, III, ed. Yahya, p. 64-65.*

[89] *Fusûs, p 199/158. quoted by Izutsu, Sufism and Taoism, p.264-265.*

prophet Moses was empowered by God to convert his staff into a serpent, to transform water into blood, and to split the sea with a strike of his staff.

The prophet Jesus was empowered to cure the sick without medicine, to make the blind see, to bring the dead back to life, and, according to the holy Qur'an, to speak to the people while he was in the cradle.

The prophet Muhammad was equipped with the superb "speech" of the Qur'an, which challenged mankind to produce a similar recital.

However, the idea of the Perfect Man does not compromise the fundamental Islamic testimony about the Oneness of God. Divine Unity is the light that goes in two fold creation of being and becoming mediated and united in Divine Unity itself by the Perfect Man who is both the cosmos (Macrocosm) and the self consciousness of the cosmos (Microcosm). As such the Perfect Man in his comprehensiveness is the principle of his manifestation itself, is the Hidden Treasure as well as the image of God.

Ibn `Arabi's concept of *Barzakh* has two important functions. On the one hand it provides for the Unity of Being. Contextually, *Barzakh* separates two things without ever becoming either of them. So who joins contrary qualities into a single object? For example, we find heat and cold in a single body despite their contrariety and

mutual divergence. In this respect who constrained them? What joins them is the agent, but who created them as joined? The polarities of '*barzakh*' bring out the principle of Transcendence that unites them and rises above them.

On the other hand it provides a significant role for the Perfect Man. He is the Isthmus *(barzakh)* with connection to God and His creation. So the Perfect Man constitutes the all-important link or an intermediary stage *(barzakh)* between God and the Universe.

و الإنسان الكامل من الحق بمثابة إنسان العين من العين... و هو الحافظ للعالم و المبقي على نظامه.

"He is to God like the eye-pupil is to the eye... and through him God beholds His creatures and has mercy upon them."[90]

Ibn `Arabi's aim in all his writings is to bring his readers to see the realities themselves, not just to acknowledge them intellectually or theologically.

[90] *Ibn`Arabi, Fuşūsal-Hikam, p. 19*

2.5.3 SUMMARY

The essence of Ibn `Arabi's teachings revolves, as we have noted, around the concept of the Unity of all Being, which is not a total but a Reality by itself. The relationship of Unity to Multiplicity, of the Divine Essence to Attributes, is similar to that of Light to colour. There are many colours, but there is only one light. There are many Theophanies (*tajalliyat*, divine lights) but there is only one Theophany (*tajalli*). The relationship of Unity to Multiplicity can also be described as that of Beauty to Love- all things are attracted to the Magnet of Unity.

The distinction between the two realms, Unity and Multiplicity, which entails the Spiritual and the Physical Realms, presupposes a middle Realm, namely the Realm of Imagination *(ālam al-khiyal)* that partakes of both.

On this model man becomes a Middle creation (*Barzakh*) who connects the higher and the lower, who mediates between God and the Universe. To be of an intermediate power he should then be totally of both. It is in this sense that Man has the comprehensiveness, which no other creature has, and as such he holds the mirror to the Unity of Being. He is the manifestation of the One (*Mazahar al-haqq*)

The following citation from Ibn `Arabi already given (in section 2.3.3) is recalled here to sum up the core of Ibn Arabi's teaching.

> "The Divine Presence (Unity of Being/ *Waḥdat al-wujūd*) has three levels: the manifest, the Unmanifest, and that which is in between. Through the middle level what is manifest becomes distinct and separate from the Unmanifest. This last is the *Barzakh*, because it has a face towards the Unmanifest and the manifest. Or rather, it itself is the face, for it cannot be divided. It is the Perfect human being. The real, the Divinity, made him stand as a *barzakh* between itself and the cosmos. Then he makes manifest the Divine Names, so he is the Real (*haqq*), and he makes manifest the reality of the possible existence (of the word of becoming), so he is creature. That is why God made three levels of him- intellect and sense perception, which are the two sides, and imagination which is the *barzakh* between understanding and perception."[91]

[91] *Ibn`Arabi, op. cit., 2: 391, l. 20. Quoted from "History of Islamic" Philosophy part 1, chapter 30, by William Chittick, p.507.*

We now turn to two of Ibn `Arabi's major works, *Futūḥāt* and *Fuṣūs*, where he elaborates these ideas and brings out some of the unique formulations in Islamic thoughts. We shall first begin with his longest work, *Futūḥāt* (The Openings) where he deals with his question of Man and Cosmos, with the different types of Man, the Animal Man and the Perfect Man.

CHAPTER 3

THE CONCEPT OF THE PERFECT MAN IN FUTŪḤĀT AL-MAKKIYYA (THE MECCAN OPENINGS)

3.0 INTRODUCTION

3.1 THE MACROCOSM (AL-INSĀN AL-KABĪR; THE GREATER MAN)

3.2 THE MICROCOSM
(AL-INSĀN AL-SAGHIR; THE SMALLER UNIVERSE)

3.3 THE ANIMAL MAN (AL-INSĀN AL-HAYAWANI)

3.3.1 PURIFICATION TO ATTAIN PERFECTION

3.3.2 RELATIONSHIP BETWEEN THE PERFECT MAN AND
THE 'ANIMAL MAN'

3.4 THE PERFECT MAN (AL- INSĀN AL- KĀMIL)

3.4.1 RELATIONSHIP IN THE PERFECT MAN AND THE UNIVERSE

3.4.2 THE PERFECT MAN IS THE CAUSE OF THE COSMOS

3.5 SAINTHOOD, PROPHETHOOD AND MESSENGERSHIP

3.6 THE SUBSTANCE OF THE DISCOURSE IN FUTŪḤĀT

3.0 INTRODUCTION

The *Futūḥāt al-Makkiyya* (The Meccan openings) is a vast encyclopaedia of spiritual knowledge and insight. The book consists of 560 chapters, several of which may pass for a major book by themselves.

It exists in two editions, both completed in Damascus - one in ah 629/ad 1231 and the other in ah 636/ad 1238 - but the work was conceived in Mecca many years earlier, in the course of a vision which Ibn `Arabi experienced near the House of God (*Ka'ba*). As he explains:

إذ كان الأغلب فيما أودعت هذه الرسالة ما فتح الله به علي عند طوافي ببيته المكرم أو قعودي مراقبا له بحرمه الشريف المعظم.

"The essence of what is included in this work comes from what God inspired in me while I was fulfilling my circumambulations of His Temple (the Ka'ba, bayt Allāh), or while I was contemplating it while seated in its holy precincts".[92]

[92] *Futūḥāt, 1, 10.*

Ibn 'Arabi's remarks suggest the essentially unique and inimitable ways in which his distinctive language and rhetoric in his work so closely parallels the ambiance of a holy scripture, as is the poetry by Rumi and Hafiz.[93]

However, the actual composition of the complete version of Ibn `Arabi's immense work, finished shortly before his death in 1238/636, still survives and is contained in the complete autograph manuscript of its final version, preserved by his famous disciple Qunawī.

These extensive writings provide the theosophy of the Unity of Being — the single reality that transcends all multiplicity. On the other hand, they include the detailed rulings of the *shari'a*, the principles of jurisprudence, the hierarchy of angels, the nature of the jinn, the nature of Isthmus between death and Resurrection, status of heaven and hell, the divine names and attributes, the relationship between God and the cosmos, the structure of the world, the constitution of a human being, the various human types, the path by which human perfection may be achieved and the Perfect Man.

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[93] *The best discussion is scattered throughout M. Chodkiewicz's An Ocean Without Shore.*

Ibn 'Arabi shows how Man, in perfection, is the complete image of Reality and how those who truly know their essential self, know God. Therefore, Ibn `Arabi's philosophy of man is characterised by the concept of the Perfect Man and is symbolised by Ādam's creation in the image of God. He uses the themes and notions familiar to early mysticism based on Abrahamic faith- reinterpreted Biblical and Qurānic motifs. There are striking similarities between these perspectives and those of the old Biblical Testament (Genesis). All creatures are created for the sake of man; man is given dominion over all creatures.[94] Ādam is created then in the image of God.[95]

However, in this chapter, we will examine the concept of Perfect Man from the perspective of Ibn `Arabi's book the *Futūḥāt al-Makkiyya.* It is crucial to bear in mind the four categories of man because,

- each category has a close affinity to the other,
- each kind is a form of bridge to understand the other,

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[94] *Jervell, Jacob. Genesis. 1, 26. 28-30) quoted by Takeshita, Ibn` Arabi,s theory of the Perfect Man, p.9.*

[95] *Ibid, Genesis. 1, 26. 27.*

- ❖ each category has a form of symbolic meaning, which needs to be conceptually realised in order to know the doctrine of the Perfect Man,
- ❖ considering these four categories would enable us to understand Ibn`Arabi's theory of the Perfect Man in its comprehensiveness.
- ❖ The four categories are as below:

1) *Al-insān al-kabīr* (the Macrocosm)
2) *Al-insān al-saghir* (the Microcosm)
3) *Al-insān al-hayawani* (the Animal man)
4) *Insān al- Kāmil* (the Perfect Man)

3.1 THE MACROCOSM
(AL-INSĀN AL-KABĪR; THE GREATER MAN)

Ibn `Arabi implies by the term "*al-insān al-kabīr*" a greater human being in the form of the macrocosm. He uses the term "*al-insān al-kabīr*" in a metaphorical sense to show the organic relationship between man and the universe. Man is microcosm in actual physical form but on the other hand he also is the macrocosm as the universe is a representation of his own self. Both represent and refer to a single Reality. As man is created in the image of God, so the universe is created in the form of man. Both are one substance as each is created in the light of God.

However, the universe manifests the divine Names in detailed mode *(tafsil)* while man displays the properties of all the Names in a relatively undifferentiated mode *(ijmal).* In other words, God created the universe in order to represent a multiplicity of His names but created Man with respect to the unity of His names.

We should remember that cosmos or universe in the Ibn `Arabi's cosmological scheme did not mean merely the physical world. In addition to the spheres of the stars and the planets it also includes the spirits, or angels, and the sphere of the Divine intellect. Therefore, cosmos includes the world of imagination, the world of thought

and the world of the spirits. It meant 'everything that there is'. Thus, man embraces the spiritual, the imaginative and the physical worlds.

Ibn `Arabi stresses the fact in the beginning of the *Fuṣūṣ al-Hikam*, that the human being is the spirit of the cosmos, while the cosmos without the human being is of course a proportioned and well balanced body, ready and waiting for God to blow His spirit into it. Similarly he writes as follows in the *Futūḥāt*:

The whole cosmos is the elaboration of Ādam, while Ādam is the all- comprehensive book. In relation to the cosmos he is like the spirit in relation to the body. Hence the human being is the spirit of the cosmos, and the cosmos is the body. Through bringing together all of this the cosmos is the "great human being," so long as the human being is within it. But if you look at the cosmos alone, without the human being, you will find it to be a proportioned body without a spirit. The perfection of the cosmos through the human being is like the perfection of the body through the spirit. The human being is "blown into" the body of the cosmos, so he is the goal of the cosmos.[96]

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[96] *Futūḥāt, II 67.28 quoted by William C. Chittick, Imaginal worlds Ibn al-Arabi and the Problem of Religious Diversity p. 34.*

In the above passage Ibn `Arabi explains that the human being is the spirit of the world *(ruh al-a'lam)*. Through him God beheld the things and made them live by the life of man in them. He is the non-manifest reality of the cosmos while the cosmos is the manifest form of mankind. So the human beings are the goal of the cosmos and that the universe is incomplete without them. The purpose of the cosmos is to bring man into existence. It is lifeless as long as the Man has not appeared. Ibn`Arabi also makes a distinction in the *Futūḥāt*:

"Distinguish yourself from the cosmos and distinguish the cosmos from yourself. Distinguish the manifest from the non-manifest and the non-manifest from the manifest. For within the cosmos, you are the spirit of the cosmos, and cosmos is your manifest form. The form has no meaning without the spirit. Hence the cosmos has no meaning without you".[97]

Ibn `Arabi's thought became firmly integrated into the theology and mysticism of Islam. Many of the followers of his school such as al-Qunawī, `Abd al-Karīm al-Jilli and Sayyid Hayder Amuli have expanded his mystical and cosmological doctrines.

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[97] *Futūḥāt, III 363.2.*

The Twelve Shi'ite Imāms play an important role as link between the human and the divine order, both macrocosmically and microcosmically[98]. The knowledge of the Imām in both its stereological and cosmological aspect can be found in its most developed and elaborated form in the writings of Sadr al-Din Shirāzī (d. 1659). The same idea we can find in the Rumi's metaphysics. He asserts in his poetry,

"Therefore in form thou art the microcosm,

Therefore, in reality though are macrocosm."

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[98] *In the first sermon of "the Peak of Eloquence" (Nahj al-Balagha) Imam Ali mentions the genesis of creations in the heaven and earth. "God initiated the creation at the very beginning and commenced it originally, without undergoing reflection, without making any experiment. He allocated times to all things, put together their variations, gave them their properties and determined their features with full knowledge of them before creating them. When the Almighty created the openings of atmosphere, the expanse of firmament and the strata of winds, He let them flow into water whose waves were stormy and whose surges leapt one over the other. Then the Almighty created forth wind, made its movement versatile, perpetuated its position, intensified its motion and spread it far and wide. Then He ordered the wind to raise up deep waters and to intensify the waves of the ocean Then the Almighty raised the foam on to the open wind and vast firmament and made them form the seven skies. He made the lower one as a stationary surge and the upper one as protective ceiling and a high edifice without any pole to support it or nail to hold it together. Then He decorated them with stars and the light of meteors and hung in it shining sun and effulgent moon under the revolving sky, moving ceiling and rotating firmament".*

Externally the branch is the origin of the fruit; intrinsically the branch came to existence for the sake of the fruit.

If there had been no desire and hope for the fruit, would the gardener have planted the tree?

In reality, the tree was born to produce fruit, even though it would appear that the production of fruit was simply an outcome of the tree's growth.[99]

However, Ibn `Arabi based his cosmological scheme largely on the data of the Qur'an and the *Hadīth*. The Qur'an and *Hadīth* are full of cosmological terms, many of them presented as a complementary pair. Light and darkness, day and night, moon and light, water and fire, sun and sight, the heaven and the earth, spirit and body, life and death.

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[99] *(iv, 521-524, quoted by `Abdul Hakim, Khalifa. The Metaphysics of Rumi, p.93.*

پس به صورت عالم اصغر تویی — پس به معنی عالم اکبر تویی

ظاهر آن شاخ اصل میوه است — باطنا بهر ثمر شد شاخ هست

گر نبودی میل و اومید ثمر — کی نشاندی باغبان بیخ شجر

پس به معنی آن شجر از میوه زاد — گر به صورت از شجر بودش ولاد

The Qurān declares:

﴿اَللّٰهُ الَّذِیْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ وَ اَنْزَلَ مِنَ السَّمَآءِ مَآءً فَاَخْرَجَ بِهٖ مِنَ الثَّمَرٰتِ رِزْقًا لَّكُمْ ۚ وَ سَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِیَ فِی الْبَحْرِ بِاَمْرِهٖ ۚ وَ سَخَّرَ لَكُمُ الْاَنْهٰرَ ﴿۳۲﴾ وَ سَخَّرَ لَكُمُ الشَّمْسَ وَ الْقَمَرَ دَآىِٕبَیْنِ ۚ وَ سَخَّرَ لَكُمُ الَّیْلَ وَ النَّهَارَ ﴿۳۳﴾ وَ اٰتٰىكُمْ مِّنْ كُلِّ مَا سَاَلْتُمُوْهُ﴾

"It is God who created the heavens and the earth and sent down water out of heaven and wherewith He brought forth fruits to be your sustenance, and He subjected to you the ships to run upon the sea at His command, and He subjected to you the rivers, and He subjected to you the sun and moon constant upon their courses, and He subjected to you the night and the day and gave you all that you asked Him for."[100]

﴿وَ عِنْدَهٗ مَفَاتِحُ الْغَیْبِ لَا یَعْلَمُهَاۤ اِلَّا هُوَ ؕ وَ یَعْلَمُ مَا فِی الْبَرِّ وَ الْبَحْرِ ؕ وَ مَا تَسْقُطُ مِنْ وَّرَقَةٍ اِلَّا یَعْلَمُهَا وَ لَا حَبَّةٍ فِیْ ظُلُمٰتِ الْاَرْضِ وَ لَا رَطْبٍ وَّ لَا یَابِسٍ اِلَّا فِیْ كِتٰبٍ مُّبِیْنٍ ﴿۵۹﴾﴾

And with Him are the keys of the unseen treasures— none knows them but He; and He knows what is in the land and the sea; and there falls

[100] *Qur'an, 14:32-34*

not a leaf but He knows of it, nor a grain in the darkness of the earth, nor anything green nor dry but (it is all) in the book.[101]

﴿اَلْحَمْدُ لِلّٰهِ الَّذِیْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ وَ جَعَلَ الظُّلُمٰتِ وَ النُّوْرَ ؕ ثُمَّ الَّذِیْنَ كَفَرُوْا بِرَبِّهِمْ یَعْدِلُوْنَ ۝۱﴾

All praise is due to Allāh, who created the heavens and the earth and made he darkness and the lights; yet those who disbelieve set up equality with their Lord.[102]

﴿وَ لَهٗ مَا سَكَنَ فِی الَّیْلِ وَ النَّهَارِ ؕ وَ هُوَ السَّمِیْعُ الْعَلِیْمُ ۝۱۳﴾

And to Him belongs whatever dwells in the night and the day; He is hearing and the knowing.[103]

However, the goal of Islamic cosmology is to reveal Unity as reflected in the cosmos of multiplicity and then to help man to realise the Unity of being.

The notion of "*al-insān al-kabīr*", the great world, has firm interrelation to one of Ibn `Arabi's major teachings 'the concept of the Transcendent Unity of

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[101] *Qur'an, 6:59*

[102] *Qur'an, 6:1*

[103] *Qur'an, 6:13*

Being' *(Waḥdat al-wujūd)*. According to that there is only one Reality, which is God, and the other worlds are the manifested order as theophanies *(tajalliyat)* of the divine names and qualities reflected upon the mirror of non-existence. In this respect, the great world or Macrocosm is that where every single existence in it represents one particular aspect (Names and Attributes) of God. In other words, all things in the cosmos are attributes of God. As such, they are ultimately identified with the God's Single Reality, although when separated from Him they are nothing. For Ibn `Arabi, all cosmic qualities are reverberations of various Divine names and qualities and each level of existence is itself nothing but a Divine Presence. There are essentially five Divine Presences:

1) The Divine Essence *(ḍāt al-aqdas)*
2) The world of Names and Qualities *((al-lāhūt)*
3) The archangelic world *(al-jabarūt)*
4) The lower angelic and subtle world *(al-malakūt)*
5) Corporeal world *(al-nāsūt)*[104]

[104] *Schuon, Dimensions of Islam, chap. 11, quoted from Islamic Spirituality, edited by Nasr, Routledge & Kegan Paul Ltd, 1987. p. 353.*

On the other hand, it is fascinating that al-Qunawī, makes explicit, that the Perfect Man contains within himself the "Five Divine Presences" — the five universal levels where God makes Himself known.[105]

Al-Qunawī, was the chief spokesman for Ibn`Arabi's teaching and essayer of his words. He was the stepson of Ibn`Arabi through whom the teaching of the Shaykh reached across the world. Nevertheless, Ibn `Arabi has elucidated in the Futūḥāt as follows:

> و ما خلق الله العالم الخارج عن الإنسان إلا ضرب مثال للإنسان ليعلم أن كل ما ظهر في العالم هو فيه و الإنسان هو العين المقصودة... و فيه ظهر مجموع الأسماء الإلهية و آثارها.
>
> "God only created the cosmos outside of man to strike an example for him and so that he might know that everything manifest in the world is inside himself, while he is the goal... in him all the Divine Names and their effects are displayed".[106]

Āyat (Signs) are the reflection of God's Attributes, each Sign being His Presence.

﴿سَنُرِيهِمْ اٰيٰتِنَا فِي الْاٰفَاقِ وَ فِيْٓ اَنْفُسِهِمْ حَتّٰى يَتَبَيَّنَ لَهُمْ اَنَّهُ الْحَقُّ﴾

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105 Nasr, *Islamic Spirituality, chap. 3, p.66.*

106 *Futūḥāt, III, p. 417.*

"We shall show them our signs (*ayât*) to the horizons and in themselves, until it is clear to them that it is God, the Real".[107]

These signs (*ayât*) of God found both outside and inside human beings are one of the basic recurring themes of the Qurān. A sign is any phenomenon that gives news of God. It may be a prophet, a prophetic message, a prophetic miracle, or simply the things of the natural world.[108] So there are three basic realities; God, macrocosm and microcosm. We can visualise these as the three angles of a triangle. God at the apex and source brings the two angles at the base into existence, since both macrocosm and microcosm are derivative realities. Each angle can be studied in relation to one or both of the other two angles.[109]

All the Divine Names and their effects are displayed in the Perfect Man because he is a mediator between God and the universe, since he comprehends both the divine and the engendered realities. In God the One and Many are united, as Ibn `Arabi depicts the level of reality in the light of "the Transcendent Unity of Being" *(Waḥdat al-wujūd)*. Accordingly this is ultimately one Being, one Reality, and all else in a sense

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[107] *Qur'an, 41:53*

[108] *Murata, The Tao of Islam. P. 24.*

[109] *Ibid, p. 23.*

consists of reflections of the Divine Names and Attributes upon the mirror of nothingness. In the Perfect Man the One and Many are reunited in the midst of their very separation.

The concept of Macrocosm in the spirit of Ibn `Arabi is closely related to the famous Holy Tradition:

كُنْتُ كَنْزًا مَخْفِيًّا فَأَحْبَبْتُ اَنْ اُعْرَفَ فَخَلَقْتُ الْخَلْقَ لِاُعْرَفَ۔

"I was a Hidden Treasure, I loved to be known, then I created the cosmos so that I may be known".[110]

Before the advent of creation, God was in himself and the objects of existence were absorbed *(mustahlik)* in Him so that He was not manifested in any thing. This is the state of "being a Hidden Treasure".

He is the "Sought-after Entity" *(al-ayn-al-maqsuda),* and is the actual reason for the God's creation of the universe, as the *hadīth* of the Hidden Treasure tells us.

The theory of Macrocosm is related to a *hadīth,* which Ibn 'Arabi quotes numerous times in the *Futūḥāt*:[111]

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[110] *Khawarzimi, An Account on the Fuṣūsal-Hikam' (in Persian) p. 335. Dastghaib, Dars e Akhlaq, (moral discourse) (in Urdu), p.42.*

"...the Prophet reported that God created Ādam in His own form, and the human being is the place where the whole of the cosmos is brought together".

In this sense, ***'in the image of God'*** is a reference to the famous idea that man and the universe are reflections of each other; man is microcosm and the universe macrocosm, and the same reality is manifest in each.

The idea of Macrocosm has strong links with the Perfect Man. Consequently, the organic relationship between human being and the cosmos according to Ibn `Arabi is represented by the Perfect Man as the "Pillar" of the cosmos. The cosmos would collapse and disintegrate without him, which is precisely what will happen at the end of time when the last Perfect Man departs from the cosmos (*Fuṣūs*, first chapter).

Therefore, the macrocosm is the whole cosmos- the microcosm is the human being, without Man the universe is incomplete, a body without a spirit. The Perfect Man embraces all the realities of the cosmos, and so long as the Perfect Man exists within it, the universe will subsist.

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[111] *Futūḥāt, 1, 62, 97, 111- Futūḥāt: 11, 129, 510, 516 -Futūḥāt: 111, 109, 165, 266, 282, 295, 340, 412, 492 Futūḥāt: IV, 135, 141, 306, 311, 431.*

3.2 THE MICROCOSM
(*AL-INSĀN AL-SAGHIR;* THE SMALLER UNIVERSE)

Ibn`Arabi employs the term '*al-insān al-saghir*' to basically mean "small world", which is the microcosm. He expresses this motif very often to show the position of man in the universe. As such, in his outward or physical aspect he is composed of all the elements found in the universe. Man is the microcosm, that is, a miniature universe called '*al-insān al-saghīr*' and the universe is the greater man, i.e. '*insān al-kabīr*'.

The microcosm theory of Ibn`Arabi is basically "esoteric" in the sense that he describes man as being in possession of both the inward and outward aspects of Reality. This essentially sums up what he means by the Microcosm. While man can know every thing that is in the cosmos, he also represents in a strange way every thing that is in the universe within him.

The intrinsic intuitive understanding of man as a microcosm (not simply as a part of the universe but a mini-universe, which fully reflects the larger universe, the macrocosm, and contains within it the solution to all its mysteries) is regarded by Ibn `Arabi as the basis of his cognition of the world. The negation of this is also the negation of the possibility of acquiring knowledge. Since man is a microcosm, he is a

"point of intersection of two worlds"; or in other words man is the vehicle of two types of consciousness — a universal consciousness and an individual consciousness. The following passage from *al-Futūḥāt al-Makkiya* clearly shows the epistemological significance of the concept of microcosm:

بل هو على الحقيقة نسخة جامعة باعتبار إن فيه شيئا من السماء بوجه ما و من الأرض بوجه ما و من كل شيء بوجه ما لا من جميع الوجوه فإن الإنسان على الحقيقة من جملة المخلوقات لا يقال فيه إنه سماء و لا أرض و لا عرش و لكن يقال فيه إنه يشبه السماء من وجه كذا و الأرض من وجه كذا و العرش من وجه كذا و عنصر النار من وجه كذا···و كل شيء في العالم·

Man is in reality a comprehensive copy (*nuskha jami'a*), meaning that in him there is something of the sky in a certain aspect, and something of the earth in a certain aspect, and something of everything in a certain aspect, but not in all aspects. It cannot be said that man is the sky, earth, or the throne, but it can be said that he bears resemblance to the sky in such and such aspects, and to the earth in such and such

aspects, and to the throne in such and such aspects, and to the elements of fire in such and such aspects... and similarly to everything else.[112]

In this passage Ibn 'Arabi explains within an intellectual context that the correspondence between the macrocosm and the microcosm is at the heart of physics, metaphysics and cosmology. The sun and the planets rotating around the earth were easily seen to be symbolic of man the microcosm at the centre of the universe; the sphere of the physical bodies were enclosed by those of the spirits and at the outer edge was the First Cause.

Ibn `Arabi explains the mystical aspects of the universe- that it consists of the *mulk* (physical kingdom) according to Qurānic statements as in the *Sura* [67:1]:

﴿تَبٰرَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيرٌ ۝١﴾

"Blessed is He in whose hand is the kingdom (*mulk)* and He has power over all things".

As to the meaning of the *malakut* (spiritual nature) the Qurān states in the chapter (36:82):

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[112] *Ibn 'Arabi, al-Futūḥāt, ed. Yahya. 3:328.*

﴿إِنَّمَآ أَمْرُهُۥٓ إِذَآ أَرَادَ شَيْـًٔا أَن يَقُولَ لَهُۥ كُن فَيَكُونُ ﴿٨٢﴾﴾

"Glory be to God in whose hand is the kingdom (*malakut*) of every thing, and to Him you shall be brought back".

The human beings embrace a hierarchy of all things within the cosmos, from the most luminous to the darkest. In other words, the former exposition corresponds to man-in reality a comprehensive copy of the world in the sense of bodily nature *(Jismāniya)* and the latter corresponds to spiritual nature. The mountain corresponds to the bones; the sea with its tides to the blood running in the body; the rain drops to the tear drops; briny water to the tears in the eyes; sweet water to the saliva in the mouth; bitter water to the cerumen in the ear. The hairless body parts correspond to sterile land. Lakes and falls correspond to arteries *(watīn)*, which transmit the blood into the body. The sky corresponds to the personality and the glittering star corresponds to the guidance. The sun and the moon correspond to the light of the spirit and the intellect. The five revolving planets are the five senses. The throne corresponds to the heart.[113]

A similar passage belongs to Al-Kindi who was an Arab philosopher to develop the microcosmic theory:

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[113] *These are the ideas, which I gathered from the video lecture of Professor Mohsin Qara'ti, 1996.*

إذ فيه جميع القوى التي هي موجودة في الكل" اعني النماء و الحيوانية والمنطقية" و فيه الأرضية كالعظام و ما اشبهها" و المائية كالرطوبات التي فيه و كالأوردة و كالنقاع من الأوردة و المعدة والمثانة وما اشبه ذلك" و كالمعادن المبنية" و الصمغة كالمخ والعصب" وكالهواء جو باطنه و جميع جوفه" وكالنار حرارته الغريزية" وكالنبات شعره" وكالحيوانات المتولدة فيه الحرشات المتولدة في باطنه و ظاهره" و كالأحداث التي تحدث دون فلك القمر من مطر و دوي و ريح و قذف وزلزلة و غير ذلك" فان لكل واحد من هذه فيه شبهها...و انسان واحد توجد فيه جميع هذه.

In the man, there are all the forces *(quwa)*, which exist in the universe *(al-kull,)* namely growth *(namā)* animality *(hayawaniya,)* and rationality *(mantiqiya.)* In him there is earthiness *(aradiya)* like bones and similar things; waterness *(mā'iya)* like the moistures *(rutubāt)* which exist in it like veins and liquid-filled parts *(naqā`)* of veins, the stomach, the bladders and other similar parts; the fixed minerals *(al-ma`ādin al-mabniya)* and gum *(samgha)* like the brain and nerves; and air within his interior and hollow parts; fire like the inner heat; plants like his hairs; animals like worms generating in his interior and outside. Natural phenomena, which take place in the sublunary sphere like rain, thunder, wind, eclipse, rainbow, earthquake and so forth, all

have similar thing in him... And in man are found all these things in their entirety.[114]

In the above we can analyse that man comprises plant-like, animal-like, and angelic natures.

Al-Ghazzali, employs the same microcosm motif in a mystical sense in the *Imlā fī Ishkalāt al-Ihyā'*. He stated as follows:

فالذي نظر في تحليل صورة العالم الأكبر فقسمه على أنحاء من القسمة وقسم آدم عليه السلام كذلك، فوجد كل نحوين منهما شبيهين فمن ذلك أن العالم ينقسم إلى قسمين: أحد القسمين ظاهر سو كعالم الملك، والثاني: باطن معقول كعالم الملكوت، والإنسان كذلك ينقسم إلى ظاهر سو كالعظم واللحم والدم وسائر أنواع الجواهر المحسوسة، وإلى باطن كالروح والعقل والعلم والإرادة والقدرة وأشباه ذلك.

Whoever looks at the details of the shape (*surat)* of the great universe and divides it into several parts can also divide Ādam in a similar way. Each part has the appropriate correlation. Thus universe is divided into two parts, one part is outer, and sensible like the world of the *mulk* the second, inner and intelligible like the world of *malakut*. Man is also

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[114] *Rasā'il al-kindi al al-falsafiya, ed. Mohammad `Abd al-Hadi abu Rida, 2 vols. (Cairo, 1950-53), 1:260-61).*

Cf. Gorge N. Atiyeh, "Al-Kindi's concept of Man," Hamdard Islamicus 3 (1980): 39.

> divided into the outer sensible part like the bone, flesh, blood and other kinds of sensible substances, and into the inner part like the spirit, the intellect, the will, the power, and so forth.[115]

However, the above forms of correlations are not rigid and there are various types of variations. Ibn `Arabi has also stated another dynamic way of correlating between the cosmos and the Perfect man.

The essence of the Perfect Man is a mode of the divine Essence. His body is a mode of the Universal Body (*al-'arsh*). His knowledge is a reflection of divine Knowledge. The heart of the Perfect Man corresponds to the archetype of al ka'ba (*al-bait al-Ma'mur*). His spiritual faculties correspond to the Angels. His memory to Saturn; his understanding to Jupiter; his intellect to the Sun and so on and so on.[116] Although, at the same time there is striking resemblance between Ibn `Arabi and *Ikhwān al-Safa* in what they say about the relation between the Microcosm and the Macrocosm.[117] A central characteristic of the Microcosm-Macrocosm theory of *Ikhwān al-Safa* is their very use of the city state metaphor and sometimes, geographical features also have their equivalents in their body. The following is a typical example:

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[115] *Al-Ghazzali, Imlā fī Ishkalāt al-Ihyā' 5: 39-40 quoted by Takeshita, Ibn` Arabi's theory, p. 92*

[116] *Ibn` Arabi' al Tadbiratu'l Ilahiyyah –K. Sch. Op. Cit. p. 211.*

[117] *Affifi, The Mystical Philosophy, footnotes, p.82.*

> "The structure of his body is like the earth. His bones are like the mountains; the marrow in it like the minerals; his belly (*jawf*) like the sea; his intestine like the rivers; his veins like brooks; his flesh like the soil (*turab*); his hairs like the plants..."

However, the significant characteristic of the Microcosm-Macrocosm theory shows that man is created from the outer body to understand the inner meaning. In this sense the Microcosm-Macrocosm motif is the interpretation of the *hadīth* "*image of God*" which means that the microcosm and macrocosm are both image of God, manifest within the created order.

3.3 THE ANIMAL MAN
(AL-INSĀN AL-HAYAWANI)

It is very important to know that the Sufis frequently regarded the common people who do not hear or see the divine power and grace as some thing "like animal" (*kal-an`am*). As in *Sura* 7:178. Only the true "man" can understand and experience the vision of God through and behind his creation.[118]

Ibn `Arabi develops the idea of the 'animal man' in the symbolic and spiritual sense, not in the real physical significant. He is looking to his/her internal qualities rather than the external shape.

For Ibn `Arabi, a human being who does not attain perfection in this world is only a "rational animal", not a "man". He is related to humanity, as a corpse is related to a living person.

فهو إنسان بالشكل لا بالحقيقة لأن جسد الميت فاقد في نظر العين جميع القوي و كذلك هذا الذي لم يكمل و كماله بالخلافة فلا يكون خليفة إلا من له الأسماء الإلهية بطريق الاستحقاق.

[118] *Affifi, Mystical dimension, p. 282.*

> "He is a man in shape, not in reality, for a corpse lacks all faculties. Thus it is he who does not attain perfection. Only the vicegerent is worthy to act as a receptacle for (all) the Divine Names".[119]

In another passage Ibn `Arabi, asserts:

> ... The rank of the Animal Man in relation to the perfect man is the rank of the *nisnas* [half-human monster].[120]

Accordingly in the sense of lowest inner qualities Ibn `Arabi considers him as an animal but in relation to his outer form he regards him as a man. It is the real significant of the term 'animal man'. Thus, the animality is related to his internal form and humanity is associated to his external shape. So he is a man in shape, not in reality.

Since man contains the potential qualities of all creation (because of his comprehensiveness) from the lowest to the highest, he can rise or may sink to the lowest of the low. He can rise even higher than the angels, for he is the mystery of

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[119] *Futūḥāt, II, p.441*

[120] *Futūḥāt, 3:296.*

God before whom the angels were commanded to fall in prostration. He was given command over the whole universe.

Ibn `Arabi's ideological scheme is derived from the data of the Qurān and the exposition of *Hadīth*. The Islamic texts affirm that the real man is composed of body and spirit. So the essence of man is a mixture of the two, both angelic and earthly. In this sense, man has side by side both high and low qualities. Between these two extremes he is eligible to possess different dimensions e.g. mystic, occultist and hermetic. Consequently man reflects the forms of the divine and the mundane.

On the other hand he is distinguished from animals on the basis of thought and reason. Man knows the things and also able to understand where these things come from. In comparison all the animals know the things, but they do not know where they come from. That is the dominant distinction between man and animal.

3.3.1 PURIFICATION TO ATTAIN PERFECTION

It has been proved in the modern era that the body may be perfectly sound with regard to the blood composition and functioning of the nervous system. and yet one can be mentally or psychologically ill. Thus, the way to treat mental illness may not be medicine and drugs at all. Can we find a drug for someone who is suffering from narcissism, which is a kind of mental disorder? Can we change a person's haughtiness into modesty, or his cruelty into kindness by means of a pill or an injection? It is a deprivation, which can produce such an illness and make someone, for example, not to rest until he has taken revenge.

What is this jealousy, which rouses a person's feelings to dislike other people's happiness, and then longs to deprive them of it? Such a man is not thinking of having that blessing for himself. A sound person can envy some one but will always try to improve his own achievements. Therefore, envy is not a fault. But to wish harm and defeat to others under the influence of jealousy is an ailment. You find that such individuals are prepared to hurt themselves in their bid to achieve their aim. It is a fact that jealousy is a disease. The Qur'an says:

﴿قَدْ أَفْلَحَ مَن زَكَّىٰهَا ۝٩ وَقَدْ خَابَ مَن دَسَّىٰهَا ۝١٠﴾

"He will indeed be successful who purifies it, and he will indeed fail who corrupts it."[121]

[121] *Qur'an 91-9-10.*

Therefore, the first proposal of the Qur'an is purification of the self from mental ailments and complexes, ignorance and deviations.

One may not become physically transformed, but rather be mentally or spirituality transformed into an animal, the like of which is in wickedness and nastiness. Ibn `Arabi adopted his view on the animal man from the Qurānic perspective. The Qur'an speaks of those "who are in worse errors" and who are lower than quadrupeds.

How can that happen?

In fact, Man's personality depends on his ethical and spiritual qualities, without which he would be a beast. Thus, a defective man may be lowered to the lower level of being. Some may think this to be a fancy, but it is real and true. They had lost their human qualities and been turned into beasts.

So, a human being with a complex is defective and one who lost his human virtues is imperfect. On the other hand, perfection in one kind of creature is different from perfection in another kind. A perfect human being is different from a perfect angel, and each has separate degrees of perfection. Those who have told us of the existence of angels, say that they are created with pure intelligence and thought in whom the earthly aspect, lusts, anger etc are absent, whereas animals are wholly earthly, and lack what the Qurān terms as divine spirit.

﴿ثُمَّ سَوّٰىهُ وَنَفَخَ فِيهِ مِنْ رُّوحِهِ﴾

He made him complete and breathed into him of His spirit.[122]

Thus, man is a mixture of the two, both angelic and earthly, both high and low. This is described in a Tradition narrated by Shaykh al-Kulayni (d. 328/887) in the book "*al-Uṣūl al-Kāfī*", and Rumi, the poet, has turned it into a poem:

در حدیث آمد که خلاق مجید
خلق عالم را سه گونه آفرید
آن فرشته است و ندانند جز سجود
نیست اندر عنصرش حرص و هوی
نور مطلق زنده از عشق خدا
یک گروه دیگر از دانش تهی
همچو حیوان از علف در فربهی
او نبیند جز که اصطبل و علف
از شقاوت غافل است و از شرف
و آن سوم هست آدمیزاد و بشر
از فرشته نیمی و نیمی زخر
تا کدامین غالب آید در نبرد
زین دوگانه تا کدامین برد نر

"A narration says that the Glorious God created three different groups of creatures: The first group is the angels who are pure intellect,

[122] *Qurān: 32:9. (Fuṣūs, chapter 1)*

knowledgeable and liberated, and know only prostration to God. They lack every element of greed and passion. They are pure light, and alive with the love of God.Another group lacks knowledge altogether, and is fattened like animals in the pasture. They see nothing but the stable and fodder and are ignorant of both villainy and honour. The third group are human beings who are half angel and half animal, the animal half is inclined to the low and the other half is inclined to the sublime; one must see which half wins the day, and which one conquers the other,"[123]

Since Man possesses both qualities and powers, which can be described as angelic and earthy, the human beings are linked with the upper and the lower spheres. So, if a man utilises his conscience he would have a station above that of the angels. On the other hand, if a man neglects to use his conscience he is regarded as worse than an animal, because God has bestowed conscience on man but not on an animal. Islam considers such an individual as an animal and even worse or more deviated than an animal. This is because an animal lacks

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[123] *Rumi, Mathnawi, p. 316, quoted from Insān e Kāmil (in Urdu) p. 37-38, al-Kolaini, Mohammad b. Yaqoob, Usul al-Kafi Ilal al-Shara`e chapter, 6 p. 4, al-Amili, Muhammad bin Hasan al-Hurr Wasa'il,al-shi'a, (20 volumes) p. 164*

wisdom and cannot use it whereas a man despite having wisdom has not made use of it.

The Holy Qur'an describes such individuals, as follows:

﴿وَ لَقَدْ ذَرَاْنَا لِجَهَنَّمَ كَثِيْرًا مِّنَ الْجِنِّ وَ الْاِنْسِ ۖ لَهُمْ قُلُوْبٌ لَّا يَفْقَهُوْنَ بِهَا ۫ وَ لَهُمْ اَعْيُنٌ لَّا يُبْصِرُوْنَ بِهَا ۫ وَ لَهُمْ اٰذَانٌ لَّا يَسْمَعُوْنَ بِهَا ؕ اُولٰٓئِكَ كَالْاَنْعَامِ بَلْ هُمْ اَضَلُّ ؕ اُولٰٓئِكَ هُمُ الْغٰفِلُوْنَ ﴿۱۷۹﴾﴾

"Already have we urged unto Hell many of the Jinn and the men, they have hearts with which they do not understand, and having eyes wherewith they see not, and they have ears with which they do not hear; they are as cattle, nay they are in worse errors! These are the neglectful."[124]

In this context, Ibn `Arabi considers these people as the animal man. Because an animal lacks wisdom, while this individual despite having wisdom has not utilised it.

[124] *Qur'an, 7:179.*

3.3.2 RELATIONSHIP IN THE PERFECT MAN AND THE ANIMAL MAN

The opposite of the perfect man is an animal man. Ibn `Arabi gives a contrast between the Perfect man and the Animal man. He states:

فلما خلق الله العالم دون الإنسان أي دون مجموعه حذا صورته على صورة العالم كله فما في العالم جزء إلا و هو على صورة الإنسان و أريد بالعالم كل ما سوى الله ففصله عن العالم بعد ما دبره و هو عين الأمر المدبر ثم إنه تعالى حذاه حذوا معنويا على حضرة الأسماء الإلهية فظهرت فيه ظهور الصور في المرآة للرائي ثم فصله عن حضرة الأسماء الإلهية بعد ما حصلت فيه قواها فظهر بما في روحه و باطنه فظاهر الإنسان خلق و باطنه حق و هذا هو الإنسان الكامل المطلوب و ما عدا هذا فهو الإنسان الحيواني و رتبة الإنسان الحيواني من الإنسان الكامل رتبة خلق النسنا من الإنسان الحيواني.

When God had created the universe with the exception of the man, i.e., without his synthetic nature *(majmu,)* He modelled the entire universe upon his form *(sura)*. Hence, there is no part of the universe, which is not in the image of man. Universe means everything except God. Then he separated man from the universe after he regulated *(dubbara)* it. Thus, man is identical with the regulating command [of God]. Then

> God modelled him spiritually *(Khadwan ma' nawiyan)* with the presence *(Hadra)* of the divine names. They [i.e., the divine names] appeared in man as images appear in the mirror to the viewer. Then, he separated him from the presence of the Divine Names after their powers *(quwa)* have been implanted. He manifested Himself through them in his spirit and in his interior. Therefore, the outer aspect of man is the creature *(khalq)* and his inner aspect is God *(haqq)*. This then is the perfect man, the sought- for object *(matlub)* of the creation; whatever is besides him [i.e., the Perfect Man] is the Animal Man. The rank of the Animal Man in relation to the perfect man is the rank of the *nisnas* [half-human monster].[125]

The contrast between the Perfect Man and Animal man is not limited to the book of *Futūḥāt*. Also this contrast can be found in Ibn `Arabi's other writings. He asserts in his book *Uqlat al-mustawafiz*:

> و لكون الإنسان الكامل على الصورة الكاملة صحّت له الخلافة و النيابة عن الله تعالى في العالم فلنبيّن في هذا المنزل نشأة هذا الخليفة و منزلته و صورته على ما هي عليه و لسنا نريد

[125] *Futūḥāt, 3:296. Also Futūḥāt, 2:464.*

الإنسان بما هو إنسان حيوان فقط بل بما هو إنسان و خليفة و بالإنسانيّة و الخلافة صحّت له الصورة على الكمال و ما كلّ إنسان خليفة فإنّ الإنسان الحيوان ليس بخليفة عندنا.

"Since the perfect man is in the perfect image of God, the vicegerency and deputyship *(niyaba)* of God on earth is fitting to him. Let us explain in this station the formation *(nash'a)* of this vicegerency and the creation of his real image. Here, we do not mean by 'man' the Animal man, rather the man who is the vicegerent. On account of his humanity and vicegerency, man deserves the image of perfection. Every man is not a vicegerent and in our opinion, the Animal man is not a Vicegerent."[126]

Similarly, he affirms in the *Fuṣūs*:

فسخر له العلو و السفل لكمال الصورة. فكما أنه ليس شيء من العالم إلا و هو يسبح بحمده، كذلك ليس شيء من العالم إلا و هو مسخر لهذا الإنسان لما تعطيه حقيقة صورته. فقال تعالى ﴿وَ سَخَّرَ لَكُمْ ما في السَّماواتِ وَ ما في الْأَرْضِ جَمِيعاً مِنْهُ﴾. فكل ما في العالم تحت تسخير الإنسان، عَلِمَ ذلك من علمه– و هو الإنسان الكامل– و جهل ذلك من جهله، و هو الإنسان الحيوان.

[126] *Ibn` Arabi, Uqlat al-mustawafiz, pp. 45-46.*

> God subjected *(sakhkhara)* to him [Ādam, the perfect man] the higher world and the lower world, because of the perfection of his image. There is nothing in the universe, which does not praise God (c.f. Qur'an 17/44,). Similarly, because of the perfection given to him by the reality of his image, there is nothing in the universe, which is not subjected to him. God said, "He has subjected to you and made you in-charge of all that is in the Heavens and the Earth." [45/13.] Therefore, everything in the universe is kept in subjugation *(taskhīr)* to Man, and whoever knows this knows that he is the Perfect Man. On the contrary, whoever does not know this may consider himself as the Animal Man.[127]

Ibn `Arabi develops a contrast between the Perfect man and the Animal man to show the reality of the Perfect Man in comparative sense. The analyses reflect indirectly to obtain the path of perfection. People must strive to live up to the reality that is embodied within themselves. Human beings who do not actualise their own divine form remain less than human. The station of perfection is the mark of true humanity. The difference between the perfect human beings and the animal man lies in the

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[127] *Fusûs, p. 199.*

latter's ability to manipulate the Divine Names. If he is not a synthesis of the Divine Names, he is not man in the real sense because he lacks the double nature. Consequently, the difference between the perfect human beings and the animal man is not absolute, because man is created for perfection. Therefore every man has the possibility to achieve the rank of perfection. In the next section, we propose to discuss on the Perfect Man, and what his peculiarities are.

3.4 THE PERFECT MAN (*INSĀN AL- KĀMIL)*

The word *insān* literally refers to the human state without making any distinction between man and woman. This Arabic term is closer to the Latin *homo* or the German *mensch* than to the English word *man.*

The basic meaning of the term is variously derived—some derives it from *uns,* love; some derive it from *nas* forgetfulness, because life on earth begins in forgetfulness and end in forgetfulness. Also, among the Arabs there is the idiom that "Human is a synthesis of forgetfulness and mistakes".[128] Some say the word comes from *"ayn san"* 'like the eye'. Man is the eye; where God holds His Divine Names *(asma)* and Attributes *(sifat)* with limitation. Ibn `Arabi's perspective of *insān al- Kāmil* is thus a mirror in which God's Divine Names *(asma)* and His Attributes *(sifāt)* are fully reflected.[129]

The word *'kāmil'* means 'perfect' although, in Arabic the two words meaning 'Perfect' (*kāmil*) and 'complete' *(tām or tamām)* are close to each other but not

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[128] *Qaysari's commentary on Fuşūsal-Hikam, p. 137.*

[129] *Fusûs, al-Hikam (sharh al-qaysari) chapter 1, p.137. Shabistari, who lived not far from Tabraiz, wrote a Persian poem called Gulshan-i raz "Rose garden of mystery". He adopted the same methodology in his book. He says:Adam ayina ks wa insān.*

exactly the same in meaning, and each has an antonym, which means 'defective'. The difference between the two words is as follows:

The word 'complete' refers to something, which is prepared according to a plan, like a house, a church or a mosque, and if any part of it is unfinished it is called incomplete or defective. But something may be 'complete' and yet there may exist a higher degree of completion or many degrees higher than that, and that is called 'perfection'. Thus 'Complete' is a horizontal progress to maximum development and 'Perfect' is a vertical climb to the highest degree possible.

However, for example, when we speak of 'perfect wisdom or knowledge', it refers to a higher degree of an already existing wisdom or knowledge. A man may be complete in a horizontal sense, without being perfect vertically. There are people who are half-complete or even less than that. But when perfection is attained, there are still higher levels of perfection until a perfectly perfect state is reached.

Ibn `Arabi was the first Muslim to use the term (the Perfect Man) in a systematic way. He was the first to expound such a doctrine around the concept. According to Professor Murtaza Mutahari:

تعبیر "انسان کامل" در ادبیات اسلامی تا قرن هفتم هجری وجود نداشته است. امروز در اروپا هم این تعبیر خیلی زیاد مطرح است ولی برای اولین بار در دنیای اسلام این تعبیر در مورد انسان به کار برده شده است. اولین کسی که در مورد انسان، تعبیر "انسان کامل" را مطرح کرد، عارف معروف، یالدین عربی اندلسی طائی است. ی الدین عربی پدر عرفان اسلامی است.

"The term 'perfect' did not exist in Islamic literature until the seventh century of the *Hejira*. It is now used frequently in Europe, but was first used in the Islamic world by the well-known Gnostic "Mohyedin Arabi Andalusi Ta'i", who is the father of Islamic Gnostics"[130]

As we have mentioned earlier, Ibn`Arabi's philosophy of man is characterised by the concept of the Perfect Man who is symbolised by Ādam who (according to *hadīth*) was created in the image of God. (اِنَّ اللهَ خَلَقَ اٰدَمَ عَلٰی صُوْرَتِهٖ)

The word "*khalaqa*" literally refers to create, i.e. to bring something into existence from a state of non-existence. It also applies to the first step in the creative process,

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[130] *Murtaza, Insān e Kāmil, p.16-17. Also Affifi pointed out:*

Ibnul 'Arabi uses the term Perfect in a unique sense.... The most Perfect being is God, and the most Perfect manifestation of God is the Perfect Man, a term which Ibnul 'Arabi was the first to use in this particular sense. Affifi, The Mystical Philosophy, p.77.

the initiation of creation. However, "*khalaqa*" has also been used for the second step, for the creation of each and every human and also for the creation of everything. So each human is created and everything is created.

The word "*sura*" in the hadīth refers to 'form' 'shape' 'image', but in the present case it gives specification. So in this creative step God specifies and distinguishes man from other creations. It is the distinction of Man that he was created in the form of God. So the first step of *khalaqa* is the initiation of creation and the second creative step "*sura*" is the distinction of human creation from others.

We can find the famous discussions on this subject in many chapters in the *al-Fuṣūṣ* and in the several parts of the Futūḥāt.[131]

The following passage appears in the one hundred and ninety ninth chapter entitled "On the knowledge of the Breath of the Merciful and its Secrets." Ibn`Arabi asserts:

فلما أراد الله كمال هذه النشأة الإنسانية جمع لها بين يديه و أعطاها جميع حقائق العالم و تجلى لها في الأسماء كلها فحازت الصورة الإلهية و الصورة الكونية و جعلها روحا للعالم و

[131] *Futūḥāt: I, 62, 97, 111- Futūḥāt: II, 129, 510, 516 -Futūḥāt: III, 109, 165, 266, 282, 295, 340, 412, 492 Futūḥāt: IV, 135, 141, 306, 311, 431) also we can find in the tradition quoted by Al-Shaykh al-Saduq, Man la yahduruh al-faqih, ii, 370, "bab al-ziyarat al-jami'ah;" 'Uyun akhbar al Rida, bab 68, hadith 1. In addition, l-Jilli, al-Insāne al-Kāmil fi'ma 'rifat al awakhir wa al-awail, (The Perfect Man) chap. 60, p.208.*

جعل أصناف العالم له كالأعضاء من الجسم للروح المدبر له فلو فارق العالم هذا الإنسان مات العالم...

فلما كان له هذا الاسم الجامع قابل الحضرتين بذاته فصحت له الخلافة و تدبير العالم و تفصيله فإذا لم يحز إنسان رتبة الكمال فهو حيوان تشبه صورته الظاهرة صورة الإنسان و كلامنا في الإنسان الكامل فإن الله ما خلق أولا من هذا النوع إلا الكامل و هو آدم عليه السلام ثم أبان الحق عن مرتبة الكمال لهذا النوع فمن حازها منه فهو الإنسان الذي أريده و من نزل عن تلك الرتبة.

When God wanted the perfection of the human constitution *(al-nash'a al-insān eya,)* He combined (*jama'a*) with his two hands all the realities of the universe, and gave them to it. And in it he had himself manifested all his Names. Thus, man attained both the divine image *(al-sura al-ilahiya)* and the creaturely image *(al-sura al-kawniya.)* He made all the species *(asnaf)* of the universe vis-à-vis man similar to the member of the body vis-à-vis the spirit, which governs them. If this man leaves the universe, the universe dies....

Now, since man possesses the Divine Names, as the "combiner" *(al-Jami),* he represents by his very essence the two types of presence (*al-*

> *hadratayan* i.e., divine and creaturely). Therefore, he becomes the true vicegerent and manager of the universe and its details. If a man does not reach the rank of perfection, then, he is an animal whose outer shape resembles the shape of man. Here we are concerned with the Perfect Man. At first, God did not create any of the other species except the Perfect Man and he is Ādam. Thus, God demonstrated the rank of perfection for this species. Whoever attains this rank is the Man (the one we are referring to), and whoever goes below this rank is a part of common humanity but ranked in proportion to what he has attained.[132]

Ibn `Arabi refers to the very genesis, beginning with the first man, Ādam. God showed the model of perfection to all the angels and addressed the angels in order to introduce His vicegerent, "I want to create a vicegerent on earth," Thus, with this providential address the mission of man on earth is clarified. That is, man's mission on earth is to fulfil God's creative work in the universe.

Therefore, man's first superiority is that he represents God on earth. The angels objected, "Do you want to create a revengeful and vindictive creature to commit

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[132] *Futuhat, 2:464.*

crime and bloodshed on earth again?" But God responded, "I know something you know not." And He became engaged in creating man. This is the point, which is symbolic and loaded with profound anthropological connotations. Since God wants to create for Himself a vicegerent on earth, He must, as a rule, choose the most valuable and sacred material. Yet He selects the most basic matter. In the Qur'an there are three references relating to the material from which man was made. These are: 'a sounding clay' 'like unto pottery' and 'mud'. Finally, the Lord breathed His spirit into the dry mud and man came into being (Qurān: 32:9, Fuṣūs, chapter 1). The spirit of God is the most sacred, exalting, and the noblest "part" of His being.

Ibn `Arabi affirms that God combined (*jama'a*) with his two hands all the realities of the universe, and gave them to it. Since God is beyond all matter and potentially not composed of anything, He cannot be confined to time or space. So what is the meaning of 'two hands'?

Here Ibn `Arabi refers to a very deep symbolic meaning of the Qurānic verse that Allāh created Ādam "with both His hands".[133]

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[133] *Qur'an, 38: 75.* ﴿يَٰٓإِبۡلِيسُ مَا مَنَعَكَ أَن تَسۡجُدَ لِمَا خَلَقۡتُ بِيَدَيَّۖ﴾

He comments on this Qurānic statement in the *Fuṣūṣ* as follows:

> "What hinder him (i.e., Iblis) [from prostrating him to Ādam] is nothing else but (Ādam's) "comprehensiveness" *(jam'iyyah)* of the two images, that is, the image of God.[134]

So the idea of two hands mean two "forms": the form of the world and the form of the Absolute, i.e. both the angelic and the earthly forms. These two are the "hands" of God.

Put in other words, the concept of two hands means two "powers", one being the power of the universe and the other the power of God.

In contrast, the interrelationship between God's two hands is reflected in the relationship between the macrocosm and microcosm. The cosmos as a whole in its entire temporal expanse, displays the infinite diversity of *wujūd's* possible modes of illumination. On the other hand the human microcosm brings together all the diverse qualities of existence to the Transcendent Unity. To put it in other words, the concept of two hands means two "worlds" or two presences i.e., divine and creaturely. On the

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[134] *Fusûs, p.55.*

one hand, man is macrocosm in terms of his body and on the other hand, he is microcosm in relation to his spirit.

Thus, man who was formed from mud and God's spirit is a duality. To this extent, he has a double nature in his existence. His inside aspect is God; his outside aspect is the creature. Anna-Stina Ellverson writes as follows:

> ...Man is formed of dust and spirit. He is a bit of earth to which the soul, an inbreathing of God, is joined... He is visible and invisible, earthly and Heavenly, mortal and immortal, low and high...Thanks to this double nature man might be further said to belong to two different worlds or spheres, the material as well as the spiritual and Heavenly. "I am small and great, lowly and high, mortal and immortal, earthly and Heavenly. The one condition I share with this world below, the other with God, the one with flesh, the other with the spirit."[135]

As regards the concept of double nature in a man, we can identify some critical aspects:

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[135] *Ellverson, Anna-Stina, The Dual Nature of Man: a study in the theological anthropology of Nazianzus. p. 17.*

- Since man is composed of two contradictions, mud and God's spirit. It is up to him to choose where to go, towards mud or providence.

- It is significant that man is free to choose either, as his will dictates. Through this we can realise that there is no concept of any enforcement by his very essence. Consequently, man's fate must be fashioned by himself.

Ibn `Arabi says that man can attain both the divine image *(al-sura al-ilahiya)* and the creaturely image *(al-sura al-kawniya*). Which means that if he does not achieve both, he lacks this double nature. From this viewpoint, his ideology, religion, life, and civilization must all be capable of satisfying both of these dimensions.

3.4.1 RELATIONSHIP IN THE PERFECT MAN AND THE UNIVERSE

It is crucial to know that the relationship between the Perfect Man and the cosmos is that of the heart to the body. The cosmos is the manifested form of him. The form or body has no meaning without a heart. Ibn `Arabi has stated in *al- Futūḥāt.*

Through the perfect man the perfection of the image *(Kāmal al-sura)* has appeared. He is the heart to the body of the universe. The universe is the expression for everything other than God. It [the heart] is the Well-Visited House *(al- bayt al- ma'mur)* of God, since it contains Him. The Almighty God says in a *hadīth,* "Neither my earth nor my Heaven contains Me, but the heart of my pious slave contains Me."[136]

In this passage Ibn `Arabi emphasizes two important points, "the rank of the Perfect Man" and "the significant role played by heart". In the first instance he considered that the Perfect Man is the heart in relation to the body of the cosmos. In this context, if you look at the universe alone without distinguishing the position of the Perfect Man then it will look like a proportioned body without a heart. For this Ibn `Arabi calls the Perfect Man as the "Pillar" of the cosmos. He is a joining link between earth

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[136] *Futūḥāt, 3: 295 -Selly Oke, Library General Reference Q 297. 422 ARA.*

and heaven. It is the notion, which is also mentioned, in a very symbolic way in the *Du'a al- nudbah:*

أَيْنَ السَّبَبُ الْمُتَّصِلُ بَيْنَ الأَرْضِ وَ السَّمَاءِ-

Where is the link (the Perfect Man) that connects the Earth's people with the Heaven?[137]

In the *Fuṣūṣ al-Hikam* Ibn `Arabi compares the heart to the setting of a jewel in the manifestation of God in various forms.

و إذا كان الحق يتنوع تجليه في الصور فبالضرورة يتسع القلب و يضيق بحسب الصورة التي يقع فيها التجلي الإلهي، فإنه لا يفضل شيء عن صورة ما يقع فيها التجلي. فإن القلب من العارف أو الإنسان الكامل بمنزلة ل فص الخاتم من الخاتم لا يفضل بل يكون على قدره و شكله...

Since the manifestation of God takes on various forms, the heart must also widen or narrow in accordance with the shapes of His manifestation. The heart cannot exceed the form of his manifestation, for the heart of a mystic, that is the Perfect Man, corresponds to the

[137] *Mafātih al-janān, p. 964.*

station of the jewel *(fass)* on a ring. The setting does not exceed the size of the jewel; rather it follows the size and the shape of the jewel...[138]

Therefore, the concept of heart with its changing and transformation *(taqallub)* seems to have been derived from the Qur'an and the *hadīth:*

﴿يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ﴿٣٧﴾﴾

.... they fear a day in which the hearts and eyes shall turn about.[139]

Ibn `Arabi explains that the Perfect Man in relation to the cosmos is like the heart in relation to the body. He is governing the universal body because God implanted in him all the realities of cosmos and he is the vicegerent of God in the universe. Also we read "God created Ādam upon His own form" which means that He placed within him every one of His attributes, just as He placed all of His attributes within the cosmos.

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[138] *Fusûs, p. 120*

[139] *Qur'an, 24:37*

3.4.2 THE PERFECT MAN IS THE CAUSE OF THE COSMOS

Ibn `Arabi's cosmology is strongly linked to the famous *hadīth* of 'the Hidden Treasure', which states that God revealed His attributes in the form of the Phenomenal World. So, 'all things to be known to Him and understood through Him' found its complete comprehension in the Perfect Man.

Ibn `Arabi says:

> و الإنسان الكامل من الحق بمثابة إنسان العين من العين... و هو الحافظ للعالم و المبقي على نظامه.

> "He is to God like the pupil of the eye is to the eye...and through him God beholds His creatures and has mercy upon them".[140]

It is in this sense Ibn `Arabi calls the Perfect Man the cause of the cosmos and creation, for in the Perfect Man alone is the object of creation realised. So it was for the sake of the Perfect Man that the whole creation was made. Consequently God manifested Himself both in the world and the Perfect Man. On the other hand,

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[140] *Fusûs, 19. Also The wisdom of the Prophets, p.12.*

according to Ibn `Arabi all that is in the universe is summed up in the Perfect Man. Also he is the preserver of the universe.

The universe continues to be preserved so long as the Perfect Man is in it. Dost thou not see that when he departs and is removed from the treasury of the present world, there shall not remain in it (in the world) that which God has stored therein, and that which was in it shall go forth and each part shall become one with the other and the whole affair shall be moved to the next world and shall be sealed everlastingly.[141]

This fascinating passage reveals to us that the Perfect Man is the cause of the cosmos and if the "cause" disappears, the "effect" is bound to disappear.

Ibn `Arabi's follower `Abd al-Karīm Jilli holds a similar view. He says that man is a mysterious universe in itself. He is the Supreme Being in the universe because no other creation bears those godly qualities that have been given to him. Both God and the universe reflect themselves mysteriously in him. Without his particular being

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[141] *Fusûs, p. 20, Qaysari's commentary on Fusûs, vol 1, p. 178- Affifi, 'The Mystical Philosophy' p.84- Ibn` Arabi, The wisdom of the Prophets, p.12.*

there can be no inter-relation between the two. Both scholars call man the preserver and maintainer of the universe.[142]

The concept of microcosm as we have pointed out earlier is closely linked with the motif of self-knowledge. Ibn 'Arabi, stresses that the principle of the macrocosm/microcosm means there is complete correspondence between knowledge of the cosmos and the self-knowledge of man. As both man and the cosmos are in the image of God, so by knowing himself or by knowing the cosmos, man comes to know God. By looking into ourselves we know both God and the universe. The following hadīth and Qurānic verse imply the same correspondence. "He who knows himself knows his Lord".

﴿سَنُرِيهِمْ اٰيٰتِنَا فِي الْاٰفَاقِ وَ فِيْٓ اَنْفُسِهِمْ حَتّٰى يَتَبَيَّنَ لَهُمْ اَنَّهُ الْحَقُّ ؕ اَوَ لَمْ يَكْفِ بِرَبِّكَ اَنَّهٗ عَلٰى كُلِّ شَيْءٍ شَهِيْدٌ ۝۵۳﴾

"We shall show them our signs (*ayât*) to the horizons and in themselves, until it is clear to them that it is God, the Real".[143]

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[142] *Baig, Safdar Ali, Sufism, Mysticism and Philosophy, Hyderabad, India. 1996, p. 166.*

[143] *Qur'an 41:53.*

What we experience in the universe is the very form of the Divine self-manifestation. Knowing the world is the first step in order to 'know ourselves' and 'knowing our Lord'. The Self-knowledge leads to the knowledge of God.

The Concept of Microcosm is strongly related to the concept of *Barzakh*, which means that the Perfect Man is the Isthmus between God and the Universe. The Perfect Man unites in himself as a Microcosm all that is manifested separately. Man is the only creature which gathers together both spiritual and material aspects. Hence Ibn `Arabi declares: "The essence of the Perfect Man is a mode of the divine Essence"[144] which is One and All.

The Perfect Man holds a unique position within the general framework of the mutual relationship between God and His creation, as an intermediary for both and as a comprehensive being. The perfection of man among all creatures, 'Ibn `Arabi writes, lies in his integration of the Divine names *al-zahir* (the outward) and *al-bātin* (the inward). Thus, at the cosmic level, *insān al- Kāmil* is the microcosm (*al-kawn al-jami'*) of the Divine and the worldly realities. On the individual level 'Ibn `Arabi emphasises, again that the Perfect Man is the ideal of humanity.

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[144] *Ibn` Arabi' al Tadbiratu'l Ilahiyyah –K. Sch. Op. Cit. p. 211.*

The microcosm is the human being, created in the form of every divine name and embracing within itself the realities that bring the cosmos into existence. Both the microcosm and macrocosm are forms of God, manifest within the created order. The microcosm (*ijmāl*) embraces all the realities of macrocosm while macrocosm is the detail (*tafsīl*) of microcosm. Hence the Perfect Man is the (*Barzakh*) joining link between the Absolute and the creatures. He embraces all the realties of both God and the cosmos. He essentially reflects both and represents both.

Thus, Man is in the intermediary stage between the Absolute and the world, and as an intermediary stage (*barzakh*), occupies the highest position in the hierarchy of the created beings. Not all men are 'perfect'; on the contrary, only a few deserve the title of the Perfect Man. It is true that all prophets, messengers and saints are the perfect human beings and all are the spiritual "pole" (*qutb),* although there are still several stations (*maqāmāt*) among the Perfect Man.

3.5 SAINTHOOD, PROPHETHOOD AND MESSENGERSHIP

Sainthood (*wilaya*) according to Ibn`Arabi does not simply mean holiness and piety. In addition to these qualities he should also possess a degree of "gnosis" (*ma'rifa*), so he can understand his relation to God and realise his essential oneness with the One Reality. In this context, a man is a saint who is a "Perfect Man" or a true "*Malamit*" (the highest type of gnostic, who pays no regard to the blame or praise of the vulgar).

The concept of saint *(wali)* comprises both Prophet and Messenger. However, there are ten chapters in the Futūḥāt, which are related to the preceding discussions.[145] In these Ibn `Arabi discusses the stations (*maqāmāt*) of sainthood, Prophethood and Messengership. He elucidates using three concentric spheres, of which the first, the sphere of *walaya,* encompasses all the others: every *rasūl* (messenger) is a *nabi* (prophet) and every *nabi* is a *wali.*

In the Hundred sixty-seventh chapter of the *Futūḥāt,* Ibn Arabi expresses the rank of perfection for vicegerency as was conferred on Ādam and then he distinguishes between Prophethood and messengership:

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[145] *Futūḥāt, II, Chapter 152 to 161-pp.246-63.*

اعلم أن الكمال المطلوب الذي خلق له الإنسان إنما هو الخلافة فأخذها آدم ع بحكم العناية الإلهية و هو مقام أخص من الرسالة في الرسل لأنه ما كل رسول خليفة فإن درجة الرسالة إنما هي التبليغ خاصة قال تعالى ما عَلَى الرَّسُولِ إِلَّا الْبَلاغُ و ليس له التحكم في المخالف إنما له تشريع الحكم عن الله أو بما أراه الله خاصة فإذا أعطاه الله التحكم فيمن أرسل إليهم فذلك هو الاستخلاف و الخلافة و الرسول الخليفة فما كل من أرسل حكم فإذا أعطى السيف و أمضى الفعل حينئذ يكون له الكمال فيظهر بسلطان الأسماء الإلهية فيعطي و يمنع و يعز و يذل و يحيي و يميت و يضر و ينفع و يظهر بأسماء التقابل مع النبوة لا بد من ذلك فإن ظهر بالتحكم من غير نبوة فهو ملك و ليس بخليفة فلا يكون خليفة إلا من استخلفه الحق على عباده لا من أقامه النا و بايعوه و قدموه لأنفسهم و على أنفسهم فهذه هي درجة الكمال و للنفو تعمل مشروع في تحصيل مقام الكمال و ليس لهم تعمل في تحصيل النبوة.

One should know that as for the desired perfection (*al-kamal al-matlub*) for which man is created, that is vicegerency, Ādam attained it through divine providence *('inaya ilāhiya)*. This (i.e., vicegerency) is more particular *(akass)* than messengership *(risala)* of the messengers, because not every messenger is a vicegerent. The rank of messengership is based in particular in the transmission *(tablīgh)* of the divine message. He (i.e., the messenger) does not have his

> dominion *(tahakkum,* i.e., an authoritative action). He has only the power to interpret and elucidate *(tashri')* the ordinance *(hukm)* from God. If God gives him dominion over those to whom he has been sent, then this is [the case of] the appointment of a vicegerent *(istikhalaf)*, and in this case he is both the messenger and the vicegerent. Not every one who is sent [as messenger] has dominion. When he shows dominance without Prophethood *(nabuwa,)* then he is the king *(malik,)* not a vicegerent. No one is vicegerent in this sense except those whom God appointed a vicegerent over His slaves. Those who are elected by people, acknowledged by them, and appointed by the people over themselves are not vicegerents. The true vicegerents have the rank of perfection. It is permitted for souls to make efforts to obtain the station *(maqām)* of perfection. But it is not (allowed) for them to make efforts to obtain Prophethood.[146]

In the above passage, three significant notions, "vicegerency," "messengership," and "Prophethood" are used. The first term "vicegerency" is the rank of perfection. Although Ibn `Arabi specifies that vicegerency is more exclusive *(akass)* than

[146] *Futūḥāt, 2:272.*

messengership *(risala)* for the reason that all messengers are not vicegerents. If this is the case, than what is the concept of vicegerency after prophet Muhammad! On the other hand, he believes that the Perfect Man is the preserver and controller of the cosmos. Also the universe continues to be preserved so long as the Perfect Man is in it. As he stated in the *Fuṣūs:*

فاستخلفه في حفظ الملك فلا يزال العالم محفوظاً ما دام فيه هذا الإنسان الكامل.

"Thus God has appointed him (the Perfect Man) as the "Vicegerent" in the guarding of the Universe. The Universe will remain guarded as long as there is in the Universe the Perfect Man".[147]

Similarly, he pointed out in the *'Uqlat al-mustawfiz*:

جعلهم الحقّ خلائف بعد ما كان خليفة فكلّ كامل خليفة و ما يخلو زمان عن كامل أصلا فما يخلو عن خليفة و إمام فلا يخلو الأرض عن ظهور صورة إلهيّة.

God made them vicegerents (*khala'if*) after there had been a vicegerent (i.e., Ādam). Every vicegerent is a perfect one. There is no lack of a vicegerent and an Imām. The earth is never devoid of manifestation *(zuhūr)* of the divine image.[148]

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147 *Fuṣūs, pp 13-14/15. Quoted from Sufism and Taoism, p227.*

148 *Uqlat al-Mustawfiz, p. 97.*

Ibn `Arabi must have a very significant meaning in his thought that the vicegerency is a very precious status; it is higher than the messenger-ship because the messenger has only the power to interpret and transmit *(iblāgh)* the divine message while the vicegerent has both the powers to interpret and to dominate.

In other words, the messenger has only the legislative authority *(wilāyat tashri')* but the vicegerent has both the authorities of legislation *(wilāyat tashri')* and autarchic power *(wilāyat al-tahkimi')*.

Also the state of vicegerency is more privileged than that of messenger-ship because messenger-ship ended with Prophet Muhammad, which means that after him no one can add to the divine laws or to cancel the laws. Yet, the door of vicegerency is open in the sense of "sainthood" (*walāya*). As Ibn `Arabi asserts in the *Fuṣūs:*

و اعلم أن الولاية هي الفلك المحيط العام، و لهذا لم تنقطع، و لها الإنباء العام. و أما نبوة التشريع و الرسالة فمنقطعة. و في محمد صلى الله عليه و سلم قد انقطعت.

Know that sainthood (*walāya*) is a general comprehensive (*muhīt*) sphere. Therefore, it was not cut off. It (sainthood) has a function of general transmission *(inbā' āmm)*. As for the Prophethood it has the

function of both legislation and messenger-ship, but this has now ended with Prophet Muhammad.[149]

However, it is a reasonable assumption that sainthood (*walāya*) is in general a comprehensive plan for the salvation of mankind and the safeguarding of laws. In fact, saints are preservers of the prophetic condition and knowledge. Therefore, why is sainthood characterised to be more general and in a comprehensive (*muhīt*) sphere? This is because, on the one hand, 124000 prophets and messengers are all saints, and on the other some saints are neither prophets nor messengers e.g. Imāms, as is mentioned in the book *'Uqlat al-mustawfiz*.[150] Thus, sainthood is the sphere, which encompasses all the other spheres and for is reason it has no end in time.

The concept of sainthood is more common since it encompasses both genders and there is no distinction between male and female. So Mary, the mother of Jesus Christ and Fatima the daughter of Prophet Muhammad are not Prophets or messengers but they are saints in the absolute sense, (we have cited evidence in chapter four in the discussion of gender).

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[149] *Fuṣūs, p 134.*

[150] *'Uqlat al-mustawfiz. P.97.*

Moreover, the concept of saint (*wali)* is more general to the extent that it can relate to both God and Man.

﴿إِنَّمَا وَلِيُّكُمُ اللهُ وَ رَسُوْلُهُ وَ الَّذِيْنَ اٰمَنُوا الَّذِيْنَ يُقِيْمُوْنَ الصَّلٰوةَ وَ يُؤْتُوْنَ الزَّكٰوةَ وَ هُمْ رٰكِعُوْنَ ﴿٥٥﴾﴾

Your *wali* is God and His Apostle and those believers who perform the prayer and pay alms (*zakāt*) while they are bowing (in prayer).[151]

Therefore, from this how can we assess whether the messengers or the saints are superior? Ibn `Arabi does not conclude anything here, probably because he is very cautious regarding the superiority between them. However, we find a passage in the *Fuṣūs*, which gives an impression of *awliya* (saints/ friends of God) as being over the Prophets and messengers because they are the First and Last '*awliya'* whether they are commissioned by God or not to rise in a particular community. "*Wali* (Guardian/ Saint) is the name of God, but God has neither called Himself Prophet (*nabi*) nor messenger *(rasūl)* while He has named Himself *wali* and has it as one of His own Names".[152]

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[151] *Qur'an 5:55.*

[152] *Fusûs, p.168/135. Quoted from Sufism and Taoism, A Comparative study of the key philosophical concepts in Sufism and Taoism—Ibn 'Arabi and Lao-Tzu, Chuang-Tzu—by Toshihiko Izutsu, , p. 210.*

Al-Hakim al-Tirmdhi was born in Khurasan, and died at a very advanced age at the beginning of the fourth century of the Hegira. His major work, the *Kitab Khatam al-awliya-"The Book of the Seal of the Saints"* was probably written around 260/837.

He elucidates in his book that *nabuwwa* (Prophethood) and *risalah* (messengership) (both) have an ending, which coincides with the end of the world. *Wilaya* (sainthood), on the other hand, subsists till eternity, which explains why God himself is called *wali* although neither *nabi* (Prophet) nor *rasūl* (messenger) have a place among the divine Names. This does not in the least mean that *awliya* (saints) are superior to the prophets and the messengers: every *rasūl* and every *nabi* is above all human beings. *Wilaya* is superior to *nabuwwa* and *risalah* in the *persons* of the prophets and the messengers; it is the hidden and enduring face of their being.[153]

Ibn `Arabi classifies the saints according to a hierarchical order into the *muqarrabun* [154] (the people of proximity) —a term which, as we have seen has originated in the Qur'an[155] and the *Afrād* (individuals or solitaries).[156] They are guided by the light of

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[153] *For more details see: "Seal of the Saints Prophethood and Sainthood in the Doctrine of Ibn Arabi" by Michel Chodkiewicz, translated from the French by Liadain Sherrard, Chapter 2.*

[154] *Futūḥāt, 2:24-25.*

[155] *Qur'an 56/11, 88.*

knowledge *(nur al-ilm)* just as the prophets are. The *Afrād* possess the station of proximity and their positions are outside the hierarchy governed by the *qutb* (pole).[157] The *qutb* does not have any control over them. Who are those whom Ibn `Arabi call *Afrād?* He specified Khadir is one of the *Afrād*, and so was Ali b. abi Talib [158]

It is also fascinating that *qutb* himself is also in the categories of *Afrād* and it is one of the *muqarrabūn.*[159] However, it is only *Afrād* who follow "the heart" of prophet Muhammad.[160] To follow the heart of the prophet means to receive the same manifestation of God as Prophet Muhammad. Ibn `Arabi calls them the prophet-saints *(al-nabiya` al-awliya).*[161]

Therefore, the term "prophet-saints" seems to have a very deep meaning. It gives the impression of the equality of sainthood and Prophethood in the inner sense, because the term *nabi* (prophet) means the one who is informed (through revelation) by God and one who informs people. This implication can also apply to saints, because they

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[156] *Futūḥāt, (ed. Yahya,) 4:246.*

[157] *Futūḥāt, 2:25.*

[158] *Futūḥāt, (ed. Yahya,) 3:348, for Khidar, Futūḥāt, 2: 19.*

[159] *Futūḥāt, 2: 19.*

[160] *Futūḥāt, 4: 78, quoted by Takeshita, p. 130.*

[161] *Futūḥāt, 2: 9, quoted by Takeshita, p. 130.*

are also informed through inspiration (*ilhām*) and they in turn inform the people. While the prophetic revelation (*wahy*) ceases after Prophet Muhammad, inspiration (*ilhām*) never ceases because there is no end to divine guidance for the humanity. In Ibn `Arabi's perspective, the knowledge the saints received from God is infallible like the knowledge of the prophet. Although their information is not concerned with changing the sacred laws (as they are not messengers, *rasūl*), they however, safeguard the divine laws from any form of alterations. It has been said by the prophet:

عُلَمَآءُ أُمَّتِيْ كَأَنْبِيَآءِ بَنِيْ إِسْرَآئِيْلَ.

"The knowers (*ulama*) of my community are (like) the prophets of the Israelites."

Another hadīth declares that:

"the learned *(al-ulama)* and the *awliya* (saints) are truly worthy of the name—are the heirs of the prophets".[162]

A saint may also be called knower:

"ālim", gnostic "*ārif*", heir "*warith*" servant "*`Abd*" or even man "*rajul*".

[162] *Bokhari, ilm, 10; Darimi, Muqaddima, 32, quoted by Chodkiewicz, Seals of the Saint, p.51.*

In this connection, the meaning of this *hadīth* can equally apply to the saints, to the knowers (*ulama*) and to the Prophet in general terms because they are all working as missionaries to promote and transmit the divine law.

A similar notion is found in the *kitab al-Tajalliat* (The Book of Theophanies) and the *Risalt al-Anwār* (*The Epistle of the Lights*):

و اعلم النبوة و الولاية تشتركان في ثلاثة أشياء: الواحد: في العلم من غير تعلم كسبي والثاني: في الفعل بالهمة فيما جرت العادة أن لا يفعل إلا بالجسم أو لا قدرة للجسم عليه و الثالث: في رؤية عالم الخيال في الحس و يفترقان بمجرد الخطاب فان مخاطبة الولي غير مخاطبة النبي و لا يتوهم... لكن معارج الأنبياء بالنور الاصلي و معارج الأولياء بما يفيض من النور الأصلي.

Know that Prophethood and sainthood possess three things in common: a knowledge not derived from study; the faculty of acting through spiritual energy alone (*himmah*) in cases where it is normally possible to act only through the body, or even in cases where the body is powerless to act; and finally, the sensible vision of the imaginary world (*al-ālam-al-khiyāl*). On the other hand, they differ from each other as far as the divine discourse is concerned. Since the divine address made to the saint is different from that made to the prophet, and it must not be imagined that the spiritual ascension *(maārij, plural*

> *of mirāaj)* of the saint are identical to those of the prophets. This is by no means the case... the ascension of the prophets are effected by means of the principial light (*al-nur al-asli*) whereas those of the saints are effected through what is reflected of this principal light.[163]

However, Ibn `Arabi and Tirimdhi's concepts of the seal of the sainthood are very similar to each other. In the *Fuṣūṣ* the seal of sainthood is pre-existent in the same sense as the seal of the messengership of Prophet Muhammad, is pre-existent. All the saints receive their knowledge through him.[164]

In the *Futūḥāt al-Makkiya,* Ibn `Arabi distinguishes the two seals of sainthood:

a) The Seal of Prophet Muhammad's sainthood

b) The Seal of general sainthood [165]

The spirit of Prophet Muhammad is identified in Ibn `Arabi's doctrine of the Logos with the First intellect and the Universal Principle in all revelations and inspirations of prophets and saints. According to Ibn`Arabi all prophets and saints are the

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[163] *Quoted by Chodkiewicz, Seals of the Saint, p. 52.*

[164] *Fusûs, pp.62-64.*

[165] *Futūḥāt, (ed. Yehya) 3: 174-177.*

manifestation of the spirit of prophet Muhammad. He is the *Qutb* (Pole), the spiritual Head of the hierarchy of Prophets and Saints. It is what Ibn `Arabi calls the seals of the saints and is but one of its numerous manifestations.

What is sealed is the sainthood which results from the heritage of prophet Muhammad" (*irth Muhammadi*)[166]

The question is who is the seal of the saints?

Ibn `Arabi speaks of two kinds of sainthood and of two kinds of seals.

1) General or absolute sainthood (*al-walāyat al-āmmah or al-mutlaqa*) which begins with prophet Ādam and ends with prophet Jesus.

2) Particular sainthood (*al-walāyat al-khāsah)* which is the sainthood of prophet Mohammed (*al-walāyat al-Muhammadiyyah)*

In the context of the Seal of the saints Ibn `Arabi says in the *Futūḥāt*:

و أما ختم الولاية المحمدية فهي لرجل من العرب من أكرمها أصلا و يدا و هو في زماننا اليوم موجود عرفت به سنة خمس و تسعين و خمسمائة و رأيت العلامة التي له قد أخفاها الحق فيه

[166] *Futūḥāt, II, p. 64.*

عن عيون عباده و كشفها لي بمدينة فا حتى رأيت خاتم الولاية منه و هو خاتم النبوة المطلقة

لا يعلمها كثير من النا

The Seal of the Prophet Muhammad's sainthood is a man of noble Arab birth He is living in our time. I met him in the year A.H. 595 and saw his secret mark, which God has concealed from other people but has revealed to me..., describing al-Mahdi as the Seal of the Prophet Mohammed's Sainthood".[167]

It is really a very amazing statement that al-Mahdi (the guides) is the Messiah. In the *Futūḥāt* he has a specific chapter on "Concerning Inner Knowledge of the station of the Helpers of the Mahdi (who is to) Appear at the End of Time"[168]

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[167] *Ibid*

[168] *Futūḥāt, III, chap, 366, p. 327-330. Also traditions have been reported mentioning the signs for the time of the appearance of the Mahdi al-Mutazar and the events, which will take place before his appearance, together with the indications and features of it. Among them are:*

the Sufyani will come out in revolt;

the Hasanid will be killed;

there will be an eclipse of the sun in the middle of the month of Ramadan;

a pure soul (nafs zakiyya) will be killed in the outskirts of Kufa (about 10 kilometres from Najaf) with seventy righteous men;

He characterised that God has a vicegerent (*khalīfa*) who will come forth when the earth has become filled with injustice and oppression, and then fill it with justice and equality. Even if there were only one day left for this world, God would lengthen it so he (al-Mahdi) could rule. He is descendent of the prophet Muhammad and the offspring of Fatima (the daughter of prophet Muhammad). His name is the name of prophet Muhammad. His grandfather's name is Hasan b.Ali b.Abitalib. He has close resemblance to the prophet especially in his intrinsic character and nature (*khulq*). He walks in the footstep of the messenger of God and makes no mistakes....[169]

The description and the many other characteristics mentioned in this passage are taken literally from numerous 'hadīth' concerning the Mahdi al-Muntazar in the Islamic texts both in *Shīism* (partisans of Ali b. Abi Talib); and *ahl al-Sunnah wa'l-*

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the star will appear in the east giving light just like the moon gives light;

the bridge next to Karkh in the city of Baghdad will be established;

horses will come from the west until they are stabled in al-Hira;

the black standards will advance towards them from the east; the Euphrates will flood so that the water comes into the alleys of Kufa;

fear will cover the people of Iraq and Baghdad; swift death (will occur) there and there will be a loss of property, lives and harvests; (al-Mufid, Kitāb al-Irshād Chapter: The Twelfth Imam (Peace be on him) Page (s): 541 – 548.

[169] *Futūḥāt, III, chap, 366, p. 327.*

jama'ah (the people who follow the prophetic practice and the majority)[170]. Here Ibn `Arabi describes a unique complementary role as the Seal of the prophet Muhammad's Sainthood. Al-Mahdi al-Muntazar has 'close resemblance to the prophet especially in his intrinsic character ad nature (*khuluq)'*. He makes no mistakes and he is guided by the unseen angel. What Ibn `Arabi mentions repeatedly as the proof of al-Mahdi in the course of this chapter is his divine "protection from error" (*ismah*).

What does Ibn `Arabi say about the eternity of the spirit of Prophet Mohammed and the pre-existence of the saints?

"Both Prophet Mohammed and the Seals of the Saints were in existence when Ādam was between water and clay."[171]

Jili (832/1428) who is a well-known follower of Ibn' Arabi and is the author of the famous book *al-'Insān al-kāmil* ('The Perfect Man') holds the same ideas:

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[170] *More than seventy books including Sihah sitah, (six authentic books of hadîths) regarded on Imam Mahdi, also there are some specific books written on him. Abi Dawud "Kitab al-Mahdi" Sayouti, Jalal al-Din "Alamt ai-Mahdi" Ibn Hajar "Alqoul al-Mukhtasar fi Alamat al-Mahdi.*

[171] *Izutsu, Sufism and Taoism, p. 228, also in the book of Sahih Bokhari, LXXVIII: 119.*

الفرد الكامل: هو الغوث الجامع، عليه يدور أمر الوجود، وله يكون الركوع والسجود، وبه يحفظ الله العالم، وهو المعبر عنه بالمهدي والخاتم، وهو الخليفة وأشار إليه في قصة آدم، تنجذب حقائق الموجودات إلى امتثال أمره انجذاب الحديد إلى حجر المغناطيس، ويقهر الكون بعظمته، ويفعل ما يشاء بقدرته، فلا يحجب عنه شيء، وذلك أنه لما كانت هذه اللطيفة الإلهية في هذا الولي ذاتاً ساذجاً غير مقيد برتبة لا حقيقة إلهية ولا خلقية عبدية أعطى كل رتبة من رتب الموجودات الإلهية والخلقية حقها.

The Perfect Individual (*al-fard al-lkāmil*) and the Microcosmic Pole (*al-ghawth al-jmai`)* on whom the whole order of existence revolves; to him genuflexion and prostration in prayer are due, and by means of him God keeps the universe in being. He is denoted by the term *al-Mahdi* and *Khatam* (the Seal) and he is the Vicegerent (*khalīfa*) indicated in the story of Ādam. The essence of all things is to obey his command, as iron is drawn to the magnet. He subdues the sensible world by his might and does what he will by his power. Nothing is barred from him, for when the divine substance is in this *wali* as a simple essence, unconditioned in any degree appertaining to the Creator or to the creature, he bestows on every degree of existing

things its *haqq*, i.e. what is required and is capable of receiving, and nothing can hinder him from doing so.[172]

Jilli distinguishes that the Illumination of the Absolute is given to *Khatam* (Prophet Muhammad) alone and transmitted through him to a perfect being, who is *(khalīfa)* the Vicegerent on earth.

Ibn `Arabi elucidates another dynamic way in the *Fuṣūṣ;* that the Perfect Man is the First and the Last: in his outward form he is the last of the prophets and in his inward essence the last of the Saints, since he is the source of the prophecy and saintship.[173]

Thus, *walaya* (sainthood) is the basis of all spiritual ranks and the only element common to all of the prophets, messengers and heirs. It is more general than either Prophecy or messengership. Messengership and Prophecy are its particular grades. *Walayah* is the very fundamental and the most dominant of the general attributes of a Perfect Man.

As it appears, the theory of sainthood from Ibn `Arabi, Tirimdhi and Jilli's standpoint has striking similarities with the theory of Imāmate in Shīism.[174]

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[172] *Nicholson, Studies in Islamic Mysticism, p.130*

[173] *Fusûs, 34-foll. Quoted from Study in Islamic Mysticism, p.130.*

The Perfect Man, as Ibn `Arabi has mentioned, is the vicegerent of God in the cosmos.The Perfect Man, in his capacity as a vicegerent of the Lord[175], can in the same way as Him, create objects in this world by simply uttering the command "be"(*kun*)[176]; but he prefers to remain a humble servant and avoids revealing his power to work miracles. For example Jesus Christ with his own hands created birds and also gave life to the dead and he used to say that these acts were done through the power of Allāh, which He had implanted in Jesus. The prophet Muhammad used to pick up pebbles and once these pebbles were in the palm of the prophet they recited the glorification of God. Therefore, the Perfect Man is possessed of supernatural powers by which he could dominate Nature and he is able to subjugate anything to his will. He is endowed with the power of *taskhīr* (controlling some thing at will) that God implanted in him.[177]

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[174] *For the theory of Imamate in Shīʿism, see 'al-Mufid, Kitab al-Irshad, the book of guidance, first chapter, also see "The theology of Shaikh al-Mufid" (d.413/1022) " by Martin J. McDermott, Beirut, 1978.*

[175] *The Qur'an, 2:30, And your Lord said to angels, I am going to place in the earth a khalif; that's mean the Perfect Man has a capacity as vicegerent of the Lord.*

[176] *Amuli 'Adab Fana-e-Moqarriban' Isra publication, vol, 1 p. 153.*

[177] *We will discuss on it in the next chapter.*

3.6 THE SUBSTANCE OF THE DISCOURSE ON FUTŪḤĀT

The doctrine of the Perfect Man rests on four categories as stated in the opening of this chapter: Man as the Macrocosm, the Microcosm, the Animal Man, and the Perfect Man. Each category is interlinked with the other, a kind of bridge to understand the other, each having a symbolic value in the total structure of meaning.

Man is the Manifestation of the Unity of Being. Therefore he is in relation to the universe as a microcosm. What is condensed in him is detailed and elaborated in the world. Not only the physical universe but also all the other realms higher than the physical realm are summed up in Man. As such he is the Vicegerent of God in all the worlds, and by nature he is a Perfect Man symbolised in the Archetypal figure of Ādam. Each individual Human, man or woman, is thus potentially as perfect as the Archetype, but most of them by not knowing their origin, by not rising above their separateness, remain a half-thing, in other words incomplete, and it is for this falling short of their true destiny they are called 'the animal man.'

The Perfect Man is the Great Middle Between The Corporeal and the Spiritual World, between the God and his manifestation, Universality and Particularity, between the spirit and the matter. He is a bridge and the middle because he is a comprehensive being in God's intention. He is the Mediation between the outer and the inner,

between the point and the circle. In this outer aspect he is a creation, and in his inner aspect he is a Manifestation of God (*Mazhar Haqq*).

In the world here the Perfect Man on one hand rises opposite the animal man towards his spiritual height, and on the other, he includes in the spiritual all the realms under the Principle of comprehensiveness and completion. The quality of completeness is both Godly and Worldly- In its Godliness it comprises all the Divine Names and Attributes of which the Perfect Man is a Mirror, and in its worldliness he is the convergence of all life, all its grades and possibilities. This is the meaning of the unity of the two forms or '*sura*' of him, *ilahiyya* and *kawniyya* (Godly and Worldly). It is in this sense that the Perfect Man is the Representative of God in the world. He is Ādam not only in the Paradise but also in the universe. The Perfect Man is the Archetype for the world of Manifestation, as the Guidance from God to remain with creation. If the Perfect Man is the genus, the Prophets, the Apostles and the Saints are the species. As far as the *Futūḥāt* is concerned, it raises another crucial question about the power of the Divine Will (The commander of the will) to be delegated to the Perfect Man; that he has the *takwini* (creative) aspect in him, which corresponds, with his comprehensive being!

The Qurānic concept of the Vicegerency of God seems to be the Perfect Man of Ibn `Arabi. Towards the close of this chapter we have seen how all the related questions

in the Qurān from God's Vicegerent and *Wilaya* (Saintship/ Friend of God) to Prophethood and messengership are raised. We are told that while Prophethood and Messengership are special vocations, the most general are the Vicegerency and the Perfect Man. Each human being, a child of Ādam, is in principle the Vicegerent of God in the earth. Each Vicegerent, prophet or messenger, is spiritually a friend (*walī*) of God. Ibn `Arabi refers to the Muslim expectation of the Messiah, the Mahdi, as the counterpart of Ādam as the Vicegerent of God re-entering the world to set it in order.

As we turn to the other major work of Ibn `Arabi, *Fuṣūṣ al-Hikam*, in the following chapter, we notice how the individual prophets realise the Ideal of the Perfect Man and the Vicegerency of God, each one being a Word from God. We shall see all central issues re-examined and extended in the relationship between Man and the Universe and the implication of these theories of knowledge in general and for social religion in particular.

CHAPTER 4

THE CONCEPT OF THE PERFECT MAN IN FUṢŪṢ AL-HIKAM (THE BEZELS OF WISDOM)

4.0 INTRODUCTION

4.1 IBN ARABI'S DOCTRINE OF LOGOS

4.2 THE CONCEPT OF COMPREHENSIVENESS (JAM'IYYAH)

4.2.1 THE PERFECT MAN AT THE COSMIC LEVEL IS THE DEPUTY OF GOD

4.2.2 THE PERFECT MAN AS AN INDIVIDUAL

4.2.3 REMEMBRANCE AND WITNESSING

4.2.4 THE PERFECT MAN IS THE KNOWER (ĀRIF)

4.2.5 THE PERFECT MAN HAS A HIGHER RANK THAN THAT OF ANGELS

4.3 THE AUTHORITY OF THE PERFECT MAN

4.3.1 THE PERFECT MAN CAN DOMINATE NATURE AT HIS WILL

4.3.2 EXCLUSIVE KNOWLEDGE OF THE PERFECT MAN

4.4 THE GENDER OF THE PERFECT MAN

4.5 THE SUBSTANCE OF THE DISCOURSE IN FUṢŪS

4.0 INTRODUCTION

Ibn `Arabi composed his most famous and final work in Damascus, the '*al-Fuṣūṣ al-Hikam*', a title which has been variously translated as *The Bezels of Wisdom*, *The Wisdom of the Prophets*, *The Gems of Wisdom*, *The Seals of Wisdom*, but which strictly speaking means *The Setting of the Wisdom*. The Arabic word *fass*, which is the singular form of *Fuṣūs,* means the bezel or setting in which the gem, engraved with a name, will be set to make a seal ring.[178] By calling his work '*al-Fuṣūṣ al-Hikam*' Ibn `Arabi means that each prophet is the human setting in which the gemstone of each kind of God's wisdom is set. So '*The Bezels of the Wisdom*' is a brilliant reflection on the nature of Prophethood and specific spiritual perspectives. He shows how each prophet is the vessel of wisdom from Ādam to Muhammad in the sense of the Divine Name and Attributes. These extensive writings provide a mixture of metaphysical discussion, poetic descriptions of the underlying meanings, a beautiful exposition of the existential Oneness of Being and daring exegetical speculations. His synthesis includes a multitude of spiritual traditions and esoteric lore spread out beyond Islam.

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[178] *Qaysari, "Shrh-e-Qaysari" (Qaysari's commentary on Fuṣūsal-Hikam), p. 155.*

The '*Fuṣūṣ al-Hikam*' reports to be a treatise on the nature of God as illuminated through prophecy. Each of its 27 chapters are attached to the Logos (*kalima*) as a particular Divine attribute. Ibn `Arabi highlighted Ādam in the first chapter as the microcosm, the Perfect Man, the absolute mirror of divinity. The language of the chapter is vastly figurative. In this work Ibn `Arabi examines the Perfect Man on two different fundamental levels, cosmic and individual.

4.1 IBN ARABI'S DOCTRINE OF LOGOS

The doctrine of Logos comprises of Hermeneutics of the Divine Manifestation in terms of creation of emanation. Creation requires the world of creative command, whereas emanation consists of successive outflows of radiance. Hence, Logos is described as "the word" or "the light"[179] of God. The doctrine primarily belongs to the emanationist school of platonic and Neoplatonic metaphysics. John's gospel which opens with the Logos Doctrine in view:" In the Beginning was the word." Ibn Arabi followed by Al-Jili were the first Muslim theosophists who gave a systematic doctrine of Islamic Logos. It is presented from three points of view:

1) As the reality of Realities.

2) As the reality of Mohammad.

3) As the reality of the Perfect Man.

1) THE REALITY OF REALITIES (*Haqqiqat al-Haqa'iq*)

Ibn` Arabi tends to use the term, *Kalimah* (Logos), for the reality of realities, For God Himself [180] in contrast to Hallaj who uses this term for the Prophet. It is not the

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[179] *Affifi, Mystical Philosophy, p.91.*

[180] *Ibid, p.68 n.2.*

essence of God, it is not his *Dhat*. The term "Reality of realities" is representative of the mind of consciousness of God, the substance and form of his knowledge- the very first manifestation or epiphany.

The reality of realities is thus the first Intellect, the Immanent Rational Principal of the universe, and it is the idea of ideas[181], the Archetype of Archetypes, the most Exalted pen[182] (the symbol of the Divine Decree of all things). It is neither a whole nor a part; it is indefinable, for it is the limitless light of the Limitless One! It is the pole of the universe; it is the intermediary between the God and Creation. It is the origin and the return of all motions. It is the sphere of life; it is the servant of all Embracing One[183]. The reality of Realities includes the reality of Mohammad, the reality of Adam, and the reality of the Perfect Man.

2) THE REALITY OF THE PROPHET MOHAMMAD (PBUH)

The reality of the Prophet (*haqiqat al muhammadiyya*) is the same as the reality of realities. As such it is no other than Absolute itself in its first act of self-manifestation, the self – revealing principal of the universe. Its existence is eternal,

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[181] *Ibid, p.66 note.*

[182] *Ibid, p.86.*

[183] *Ibid, p.66.*

neither existent nor non- existent, a pure being prior to the appearance of his body and flesh. Existing form eternity it represents he permanent archetypes, the stage between (*barzakh*) the Absolute and the world. In theological terms we can say that it is the first creation or first emanation from the supreme One that which God manifested to Himself in Absolute Unity. Hence, the Hadîth: "The first thing God created was Light"!

إِنَّ اللهَ خَلَقَنِيْ وَ خَلَقَ عَلِيًّا وَّ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ قَبْلَ اَنْ يَّخْلُقَ اٰدَمَ حِيْنَ لَا سَمَآءَ مَبْنِيَّةً وَّ لَا اَرْضَ مَدْحِيَّةً وَّ لَا ظُلْمَةَ وَ لَا نُوْرَ وَ لَا شَمْسَ وَ لَا قَمَرَ وَ لَا جَنَّةَ وَ لَا نَارَ.

"God created me, Ali, Fatima, Hasan and Husain before the creation of Adam, and the birth of the heavens and the earth. These were before the creation of light and darkness, sun, moon, Heaven and Hell"

فَقَالَ الْعَبَّاسُ: فَكَيْفَ كَانَ بَدْءُ خَلْقِكُمْ يَا رَسُوْلَ اللهِ؟

Then Abbas said: How did God create you, oh messenger of Allah?'

فَقَالَ: يَا عَمِّ! لَمَّا اَرَادَ اللهُ اَنْ يَّخْلُقَنَا تَكَلَّمَ بِكَلِمَةٍ خَلَقَ مِنْهَا نُوْرًا ثُمَّ تَكَلَّمَ بِكَلِمَةٍ اُخْرٰى فَخَلَقَ مِنْهَا رُوْحًا ثُمَّ مَزَجَ النُّوْرَ بِالرُّوْحِ فَخَلَقَنِيْ وَ خَلَقَ عَلِيًّا وَّ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ فَكُنَّا نُسَبِّحُهُ حِيْنَ لَا تَسْبِيْحَ وَ نُقَدِّسُهُ حِيْنَ لَا تَقْدِيْسَ فَلَمَّا اَرَادَ اللهُ تَعَالٰى اَنْ يُّنْشِئَ خَلْقَهُ فَتَقَ نُوْرِيْ فَخَلَقَ مِنْهُ الْعَرْشَ فَالْعَرْشُ مِنْ نُّوْرِيْ

وَ نُوْرِیْ مِنْ نُّوْرِ اللّٰهِ وَ نُوْرِیْ اَفْضَلُ مِنَ الْعَرْشِ ثُمَّ فَتَقَ نُوْرَ اَخِیْ عَلِیٍّ فَخَلَقَ مِنْهُ الْمَلٰئِکَةَ فَالْمَلٰئِکَةُ مِنْ نُّوْرِ عَلِیٍّ وَّ نُوْرُ عَلِیٍّ مِّنْ نُّوْرِ اللّٰهِ وَ عَلِیٌّ اَفْضَلُ مِنَ الْمَلٰئِکَةِ ثُمَّ فَتَقَ نُوْرَ ابْنَتِیْ فَخَلَقَ مِنْهُ السَّمٰوٰتِ وَ الْاَرْضَ فَالسَّمٰوٰتُ وَ الْاَرْضُ مِنْ نُّوْرِ ابْنَتِیْ فَاطِمَةَ وَ نُوْرُ ابْنَتِیْ فَاطِمَةَ مِنْ نُّوْرِ اللّٰهِ وَ ابْنَتِیْ فَاطِمَةُ اَفْضَلُ مِنَ السَّمٰوٰتِ وَ الْاَرْضِ ثُمَّ فَتَقَ نُوْرَ وَلَدِیَ الْحَسَنِ فَخَلَقَ مِنْهُ الشَّمْسَ وَ الْقَمَرَ فَالشَّمْسُ وَ الْقَمَرُ مِنْ نُّوْرِ وَلَدِیَ الْحَسَنِ وَ نُوْرُ الْحَسَنِ مِنْ نُّوْرِ اللّٰهِ وَ الْحَسَنُ اَفْضَلُ مِنَ الشَّمْسِ وَ الْقَمَرِ ثُمَّ فَتَقَ نُوْرَ وَلَدِیَ الْحُسَیْنِ فَخَلَقَ مِنْهُ الْجَنَّةَ وَ الْحُوْرَ الْعِیْنَ فَالْجَنَّةُ وَ الْحُوْرُ الْعِیْنُ مِنْ نُّوْرِ وَلَدِیَ الْحُسَیْنِ وَ نُوْرُ وَلَدِیَ الْحُسَیْنِ مِنْ نُّوْرِ اللّٰهِ وَ وَلَدِیَ الْحُسَیْنُ اَفْضَلُ مِنَ الْجَنَّةِ وَ الْحُوْرِ الْعِیْنِ۔

The Prophet replied: Oh my dear Uncle, when Allah wished to create us, He created the light with His one word, and then He created spirit *(ruh)* with His another word, consequently he combined light with soul and with that combination Allah created me, Ali, Fatima, Hasan and Hussain. We used to praise and extol the Holiness of Allah at that time when nobody else was present to praise and extol. When Allah wished to create his other creations, He spread out my light and created the throne, thus the throne is my light, my light is Allah's light and my light is superior to the throne. Then Allah spread out my brother Ali's light and He created angels with his light, hence the angels are from the light of Ali and the light of Ali is Allah's light and Ali is superior

> to the angels. Then Allah caste the light of my daughter Fatima and created heavens and earth, the heavens and earth are created from the light of my daughter Fatima, the light of my daughter Fatima is the light of God and the light of my daughter Fatima is superior to the heavens and earth. Then Allah spread out the light of my son Hassan and created the sun and moon from that light and the light of Hassan is the light of Allah and Hassan is superior to the Sun and the Moon. Then Allah spread out the light of my son Hussain and created heaven and the virgins of the paradise, and the heavens and virgins of the paradise are from the light of my son Hussain and his light is Allah's light and Hussain is superior to the heaven and the virgins of the paradise".[184]

So it is clearly symbolised as the *nur al muhammadi* (the light of Mohammad). Also in Islamic terms the Prophet Mohammad is called 'a torch, which illumines' *(sirajan muniran).*[185]

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[184] *Majlasi,* Behar al-anwar, *Beirut, 1983, vol. 15, page 10, tradition 11, chapter 1.*

[185] *Qur'an: 33:46.*

Another verse (5:15) says that 'a light has come to you from God' which is interpreted by commentators as a reference to the Prophet.[186]

However, there is another hadîth, which is mentioned by one of the companions, Jabir ibn Abdullah which runs as follows:

يَا جَابِرُ! إِنَّ اللّٰهَ خَلَقَ قَبْلَ الْاَشْيَآءِ نُوْرَ نَبِيِّكَ مِنْ نُوْرِهٖ۔

"O Jabir, God created the light of your Prophet out of His light before he created things".[187]

Although, it should be made clear that for a Muslim, this 'light' is in a real sense and not simply in a metaphorical sense.

The Prophet then is the undying Light from all other Prophets derives their Light. The light of the prophet is then the Archetype of Revelation, the very seal of the prophets.

The lights of Mohammad have being manifested in successive prophets from the dawn of History finally reaches its full manifestation and ultimate radiance in the very person of the prophet in his ministry.

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[186] *Chodkiewicz,* Seals of the Saint, *p. 61.*

[187] *Ibid, p. 63.*

The relation between the Reality of Mohammad and Adam requires some clarity. The two Hadîth as given below suggest that the Reality of Mohammad proceeds the creation of Adam:

كُنْتُ نَبِيًّا وَّاٰدَمُ بَيْنَ الْمَآءِ وَالطِّيْنِ۔

"I was prophet while Adam was between clay and water".[188]

Or,

كُنْتُ نَبِيًّا وَّاٰدَمُ بَيْنَ الرُّوْحِ وَالْجَسَدِ۔

"I was prophet when Adam was between spirit and flesh" [189]

The reality of Adam is then the reality of Mohammad and the reality of Mohammad is none other than the reality of realities. Adam is then an extentuislized form, which is a vehicle for the reality of Mohammad. The only difference between God and Mohammad-Adam Form- Meaning nexus is that the reality of Mohammad is both eternal and created.

Let us see what Ibn 'Arabi has distinguished in the Fusûs:

لأنه أكمل موجود في هذا النوع الإنساني، و لهذا بُدِئَ به الأمر و ختم: فكان نبياً و آدم بين الماء و الطين، ثم كان بنشأته العنصرية خاتم النبيين. و أولُ الأفراد الثلاثةُ، و ما زاد على هذه

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188 *Izutsu, Comparative study, p. 228, also in the book of Sahih Bokhari, LXXVIII: 119.*

189 *As reported by Hanbal and Tirmidhi.*

الأولية من الأفراد فإنما عنها. فكان عليه السلام أدلّ دليل على ربه، فإنه أوتي جوامع الكلم التي هي مسمّيات أسماء آدم(ع).

"He was the most perfect being of the human species. This is why the whole process of creation was commenced and finished through him. "He was a Prophet even while Adam was between water and clay" (as the cosmos logos). But later (i.e. in historical time) he was born compounded of elements (i.e. in a bodily form) and proved to be the final seal of the Prophets (as an individual). Mohammad was the most appropriate symbol of his Lord, because he had been given all the "words" (*kalim*), which were the very contents of the names (of all the things of the world) that (the Lord taught) Adam."[190]

Regarding the reality of the Prophet Mohammad, as cosmic logos he is the most perfect being within the species of man. There is a very extensive passage in which al-Kashani asserts:

"(Mohammad was) the first self-determination with which the unitary Essence determined itself before any other forms of self-determination.

[190] *Fusûs, p. 267/214. Also see, Izutsu, Comparative study, p. 230.*

> So all the infinite self-determinations became actualised through him. As we have seen above, all the self-determinations (of the Absolute) are arranged in the hierarchy of genera, species, kinds, and individuals, all being disposed in the vertical order. So (Mohammad) comprises in himself all these self-determinations without leaving anything. He is, in this sense, unique in the whole world of being; nothing can compete with him, because nothing is found equal to him in the hierarchy. In fact, there is above him only the Essence at that level of the Absolute Unity, which transcends all the self-determinations, whether that of an attribute, name, description, definition, or qualification".[191]

In the mystical aspect of Ibn Arabi, the Reality of Mohammed (*al Haqiqat al-Mohammadiyyah*), the Logos is not the actual physical or human Mohammed, but the Reality (*haqiqa*) behind Mohammed, the active principle of all divine and esoteric Revelation. The Logos as the Reality of Mohammed has the characteristics of being the indwelling revealer of God, the transmitter of all divine knowledge, and the cosmological cause of all creation.[192]

The mythopoetic aspect of Ibn Arabi, explains the Reality of Mohammad as follows:

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[191] *Izutsu, Comparative study, p. 229.*

[192] *Affifi, Mystical Philosophy, pp.74-75.*

و لما خُلِقَ عبداً با صالة لم يرفع رأسه قط إلى السيادة، بل لم يزل ساجداً واقفاً مع كونه منفعلًا حتى كوَّن الله عنه ما كوَّن. فأعطاه رتبة الفاعلية في عالم الأنفاس.

"Muhammad (i.e. the Muhammad of spirit, *al-ruh al- muhammadiy*) was created basically as a "servant". So he never dared to raise his head seeking to be a master. Nay, he kept humbly prostrating and standing (in the presence of God) in the state of being "passive", until God had produced from him all that he produced. He conferred upon him the rank of "activity" over the world of (Divine) breaths (i.e. the world of created beings)".[193]

In this particular passage Ibn Arabi's philosophy is that the Prophet Mohammad has a perfectly intermediary nature (*barzakhiyyah*). He shows two aspects, both passive and active. The passive role toward the higher level of being and active nature toward the lower level of being. Or you can put this another way that the Muhammad of spirit stands in the position of passivity because of his servant-ness, in relation to his Creator, while in relation to the world he stands actively because he is the first emanation from the Absolute One. Or you can say in another way that he is a servant in a passive form but he is a lord in his active form.

[193] Fusûs, *p. 275/220 quoted by Izutsu,* Comparative study, *p. 230.*

It is the aspect of the prophet towards the Absolute that made Hallaj claim in his unveiling that "the prophet Mohammad's name is prior to that of the 'pen' (the symbol of Intellect in the Plutonian sense), that he was known before substances and accidents, and before the reality of 'before' and 'after'; he comes from a tribe which is neither Eastern nor Western"[194]. Similarly Al Hakim al-Tarmidhi, a contemporary of Sahl Tustari, emphasises Mohammad's pre existence: the first being to be mentioned by God was he. The first to appear in Divine knowledge was he; the first to be desired by the Divine will was he. He was the first in the Divine Decrees, first in the well-guarded tablet *(louh al-mahfuz)*, first when the convent (*misaq*) was made.[195]

Let us turn to some traditional part of the text, Imam Ja'far Sadiq (Shi'ite and Isma`lies's sixth imam), commenting on verse 68:1 which starts with one of the fourteen 'luminous' *(nuraniyyaa)* single letter which occur at the beginning of the twenty-nine *suras,* says:

The '*nun*' is the light of pre-eternity out of which God created all beings and which he bestowed on Mohammad. This is why it was said [in verse 4 in he same *sura*]:

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[194] *Affifi, Mystical Philosophy, p.87.*

[195] *Chodkiewicz, Seals of the Saint, p.66.*

"you are endowed with the same nature"—endowed, that is, with this light, which you were privileged to receive in pre-eternity.[196]

What is Logos called by Philo and by Ibn` Arabi?

Philo Judaeus (20 B.C.E.- 45 or 50 C.E.) was an Alexandrian Jewish philosopher who synthesized Greek philosophy with Judaism by means of an allegorical interpretation of scripture. Ibn` Arabi and Philo have striking similarities in their descriptive terms. But Ibn` Arabi also brings in Qur'ânic, theological, Sufi and other ideas as well. Let us see what is Logos called by Philo and by Ibn` Arabi?

- Philo calls the Logos, high priest, while Ibn` Arabi calls it, *Imam* or *Qutb*.
- Philo calls the Logos, intercessor or Paraclete, while Ibn` Arabi calls it *Al shaf'i* (Intercessor)
- Philo calls the Logos, intermediary stage between God and the universe, while Ibn` Arabi calls it, *al-Barzakh*.
- Philo calls the Logos, first born Son of God, whereas, Ibn` Arabi calls this, Al *ta'ayyun al-awwal* (first Epiphany, the first created being first intellect, etc.)
- Philo calls the Logos, the first of Angels, although Ibn` Arabi calls this his spirit or (the *ruh*).

[196] *Ibid, p. 65.*

- Philo calls the Logos, Vicegerent, at the same time, Ibn` Arabi calls it, the *khalifah.*
- Philo calls the Logos, principle of revelation, whilst, Ibn` Arabi calls it, Reality of Mohammad the Light.[197]

The passage from Tirmidhi cited above gives the impression that the Idea of the reality of Mohammad is immersed in Christological implication. But there are fundamental differences in approach. Ibn Arabi asserts the Universality of the reality of the prophet as the indwelling rational principal of all things. The Islamic conception Absolutely rejects all nations of incarnation or fusion. The reality of Realities is the Absolute Unity, and that is the reality of the prophets Individuality. He is not 'the second person' of any implicit trinity. The principal of *TAWHID* is not compromised at any level of all Islamic doctrine of Logos. Prophet Muhammad is a servant of God in a passive form in relation to his creator but he is a lord in an active aspect because he is the first emanation from the Absolute One.

It seems that the concept of Logos, which has its origins in Plato and Neoplatonism, has been differently used and elaborated in Christianity and Islam. Islam, unlike Christianity, preserves the original meaning of Logos as the First emanation from

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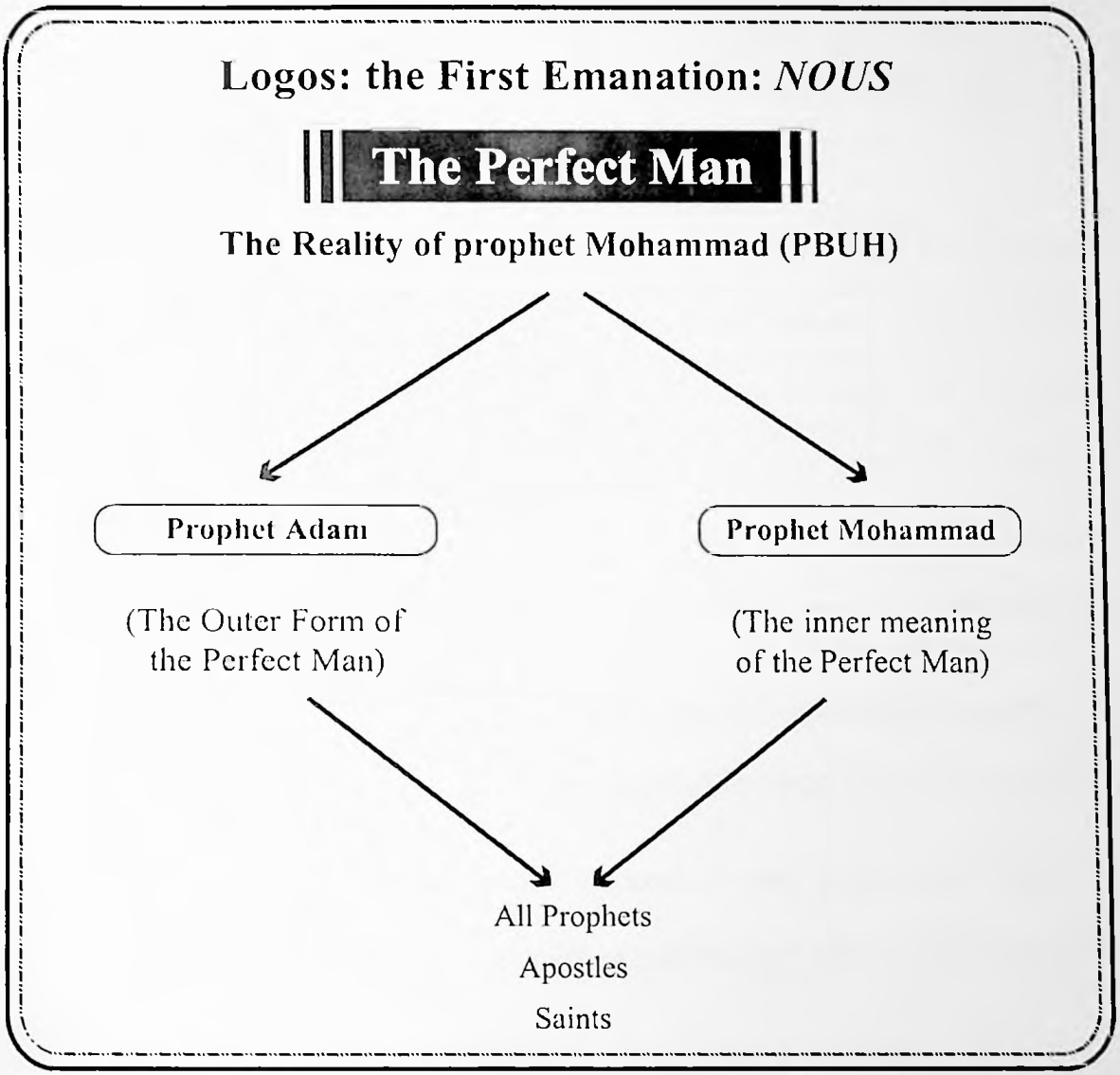
[197] *Affifi,* Mystical Philosophy, *p.91-2.*

"The One". Islamic equation between the First Emanation, from the prophet Mohammad is the basic of the doctrine of the reality of Mohammad. But it does not make the prophet's reality a divinity on par with the Absolute though the Absolute is the Essence of his reality. The scheme in its fundamental generality appears thus: The equation between the first Emanation, the *NOUS* (Intellect) and the Perfect Man leads to the doctrine of the Perfect Man as the Logos. Here there is no difference between the Perfect Man as the Archetype and the reality of the prophet. Adam is the outer form of the Logos of the Perfect Man, whereas its inner meaning and content is the reality of the Prophet Muhammad. All other Prophets and saints are the 'Logo' participation in the Logos of the reality of the prophet. They all are Human in form but their inner truth is pre-human. What exists partially in each prophet and saint is gathered into its totality and unity in the reality of the prophet.[198]

[198] *Ibid, p. 72.*



"The Apostle believes in what has been revealed to him from his Lord, and (so do) the believers; they all believe in Allah and His angels and His books and His Apostles; we make no difference between any of His Apostles".[199]

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[199] *Qur'ân, 2: 285.*

4.2 THE CONCEPT OF COMPREHENSIVENESS (*JAM'IYYAH*) OF MAN

The concept of comprehensiveness *(jām'iyyah)* is one of the most important themes in Ibn `Arabi's philosophy. He discusses in the first chapter of the *Fuṣūṣ al-Hikam* the Perfect Man as the all-comprehensive engendered existent (*al-kawn al-jami*). He says that God willed that His Attributes should be displayed, so He created a microcosmic being *(kawn jāmi`),* the Perfect Man, through whom "God's consciousness *(sirr)* is manifested to Himself."

The general definition could be described as "the Perfect Man is one who has fully realised his essential oneness with the Divine being in whose likeness he is made".

As at the cosmic level, Man is naturally endowed with comprehensiveness as a Macrocosm. Ibn `Arabi's description is as follows:

و لهذا كان آدم خليفة فإن لم يكن ظاهراً بصورة من استخلفه فيما استخلفه فيه فما هو خليفة، و إن لم يكن فيه جميع ما تطلبه الرعايا التي اسْتُخْلِفَ عليها– لأن استنادها إليه فلا بدّ أن يقوم بجميع ما تحتاج إليه– و إ فليس بخليفة عليهم. فما صحت الخلافة إ للإنسان

الكامل، فأنشأ صورته الظاهرة من حقائق العالم و صُوَرِه و أنشأ صورته الباطنة على صورته تعالى.

"Ādam was the vicegerent. If he were not manifest in the image of one (i.e. God) who appointed him as his vicegerent in the cosmos, Ādam would not be the vicegerent. If there were not in him every thing required by his subject, over whom he is appointed the vicegerent – because of their dependency on him, it is necessary that he provide them with everything it needs—he would be not vicegerent over them. Therefore the vicegerent is fitting only for the Perfect Man. God composed his outer image *(súra zāhira)* from the realities *(haqā'iq)* of the universe and its forms, and He composed his inner image *((súra bātina)* in His own image".[200]

What we understand in the above passage is that the "comprehensiveness" of Ādam is characterised by its twofold:

a) his "comprehensiveness" as the image of God.

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[200] *Ibn` Arabi, Fusûs, p.55. Dawud b. Mahmood. 'Commentary on the Fuşūş al-Hikam' pp. 182, 203, 207. Khawarzimi, Commentary on the Fuşūsal-Hikam' pp. 91, 122, 150.*

b) his "comprehensiveness" as the Archetype of the universe.

Regarding this "comprehensiveness" Ibn 'Arabi asserts a very deep symbolic meaning of the Qurānic verse that Allāh created Ādam "with both His hands".

"God joined His two hands for (creating) Ādam. This He did solely in order to show his high position. And this is why He said to Iblis (Satan):

﴿مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ﴾

"What hinders you from falling prostrate before that which I have created with both My hands?"[201]

He comments on this Qurānic statement:

"What hinders him (i.e., Iblis) [from prostrating to Ādam] is nothing else but (Ādam's) "comprehensiveness" *(jam'iyyah)* of the two images, that is, the image of the universe and the image of God.[202]

Ibn 'Arabi elucidates the same idea in the Futūḥāt as follows:

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[201] *Qur'an, 38: 76.*

[202] *Fusûs, p.55.*

فلما أراد الله كمال هذه النشأة الإنسانية جمع لها بين يديه وأعطاها جميع حقائق العالم وتجلى لها في الأسماء كلها فحازت الصورة الإلهية والصورة الكونية...فلما كان له هذا ا سم الجامع قابل الحضرتين بذاته فصحت له الخلافة و تدبير العالم.

"When God wanted the perfection of the human constitution *(al-nash'a al-insāneya,)* He combined (*jama'a*) with his two hands all the realities of the universe, and gave them to it. And He was himself manifest in it through all his Names. Thus, man attained both, the divine image *(al-sura al-ilahiya)* and the creaturely image *(al-sura al-kawniya.)*"... Now, since man possesses this Divine Name "The combiner" *(al-Jami,)* he thereby corresponds to these two presences (*al-hadratayan* i.e., divine and creaturely) by his very essence.[203]

The idea of God having created Ādam by the 'joining of His two hands' is a significant image. The meaning is that Ādam joins within himself two "forms": the form of the world and the formlessness of the Absolute, These two are the "hands of God"; they can be interpreted as the Hand that makes a thing, and the hand that commands and guides it.

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[203] *Futūḥāt, 2:464.*

In the sense of comprehensiveness in the image of the universe Man is considered as a Macrocosm. That means if the entire attributes are found in the Universe, Man is the best manifestation of all qualities. So Man is the perfect being in the cosmos, because the Absolute manifests itself in the perfect way in Man.

In the view of Ibn 'Arabi the real nature of the perfection of Man is on the cosmic level or the high position assigned to him due to his microcosmic nature which is his comprehensiveness. The meaning of the comprehensiveness is that Man synthesises within himself all the things in the Universe. Hence all the realities which manifest in the macrocosm are gathered in him. In their concentration he is microcosm.

As Toshihiko Izutsu has noted:

> God in this way has made Man the spirit (*ruh*) of the Universe, and made every thing, high and low, subservient to him because of the perfection of his form.
>
> Thus it comes about that "there is nothing" in the whole Universe but "gives praises unto God"[204]. So there is nothing in the Universe but is subservient to Man due to the essential merit of his form. To this refers

[204] *Qur'an: XVII, 44.*

> God's saying: "thus He has made all that is in the heavens and in the earth subservient unto you"[205] So every thing in the Universe is under the supreme dominion of Man. But this fact is known only to those who know it—such a man is the Perfect Man—and those who do not know it do not know—such a man is the Animal Man.[206]

For Ibn `Arabi Man occupies a central position in the universe because he is a microcosm, and furthermore he is the universe himself because he is the macrocosm. Man remains the universal criterion due to the essential merit of his form. Consequently, every thing in the Universe is subservient to Man due to his comprehensiveness and the perfection of his inner form. It is actually described in the tradition of Prophet Muhammad as:

> يَا ابْنَ اٰدَمَ ! خَلَقْتُ الْاَشْيَآءَ لِاَجْلِكَ وَ خَلَقْتُكَ لِاَجْلِيْ۔
>
> "Allāh has created every thing in this world to be subservient to Man and Man has been created for Divine self."[207]

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[205] *Qur'an: XXII, 65.*

[206] *Izutsu, Sufism and Taoism, p.216-217.*

[207] *Kashani, 'Ilm al-Yaqin, ch, 5, p.381.*

The concept of comprehensiveness of man is closely related to Ibn `Arabi's theory of microcosm and macrocosm. In the image of the universe Man is considered as a Macrocosm and in his self-knowledge as a Microcosm.

The "comprehensiveness" of man has intimate relationship with one of his major teachings, "*al-'Ālam al-barzakh*", because the Perfect Man as a species is in the intermediary position between the Absolute and the Universe. In this context, he occupies the highest stage in the hierarchy of the created beings.

Let us see if Ibn 'Arabi has considered it in another way, for example the comprehensiveness of man as a distinction between the "Inward" and "Outward". In this sense he covers the whole of the cosmos. Man in this particular respect, is the very essence of the Absolute.

> "You must know, further, that God describes Himself as being the inward and the outward. He has correspondingly produced the world of the unseen and the world of the sensible experience so that we might perceive by Inward our own "Unseen" element and by the Outward our "sensible" element."[208]

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[208] *Fuṣūs, p.21/59.*

Thus God has created two worlds, the Inner and the Outer. They correspond to His own Inward and Outward, and Man only has the inner and outer. His body is an outer form and his spirit is his inward form. The reality of other being run through (*sarayan*) all beings. The *sarayan* of a being reaches its highest degree in the Perfect Man.

However, Ibn 'Arabi's theories of the Image of God and the image of universe are universal. Most modern scholars agree that his influence is obvious in many of the theoretical writings of later Sufism and discernible in works by theologians and philosophers. In the modern period, Āyat-Allāh Khumayni is differentiated by his intense interest in Ibn `Arabi. He expresses the same Ideas in his book the "*Forty Hadīth*" and greatly supports Ibn `Arabi's perspective:

انسان کامل، که آدم أبو البشر یکی از مصادیق آن است، بزرگترین آیات و مظاهر اسماء و صفات حق و مثل و آیت حق تعالی است. و خدای تبارك و تعالی از «مثل» یعنی شبیه، منزه و مبراست، ولی ذات مقدس را تنزیه از «مثل»، به معنی آیت و علامت، نباید نمود ﴿وَ لَهُ الْمَثَلُ الأَعْلى﴾[209]. همه ذرات کائنات آیات و مرآت تجلیات آن جمال جمیل عزّ و جلّ هستند، منتها آنکه هر یك به اندازه وعاء وجودی خود، ولی هیچیك آیت اسم اعظم

[209] *Qur'an, 30:27.*

جامع، يعنى «الله»، نيستند جز حضرت كون جامع و مقام مقدس برزخيت كبرى، جلّت عظمته بعظمة باريه، فالله تعالى خلق الإنسان الكامل و الآدم الأوّل على صورته الجامعة، و جعله مرآة أسمائه و صفاته. قال الشّيخ الكبير: «فظهر جميع ما في الصّورة الإلهيّة من الأسماء في هذه النّشأة الإنسانيّة، فحازت رتبة الإحاطة و الجمع بهذا الوجود و به قامت الحجّة لله على الملائكة».

"Hence, the Perfect Man (one of whose instances is Ādam) is the father of Men, is the greatest sign, manifestation, Name and Attribute of the Real, and is the metaphor and sign of God, the Exalted. God, the Blessed and the Exalted, is beyond having a like (*mithl*) and a peer. However, one should not negate the existence of a metaphor for His sacred Essence: *And to Him belongs the highest metaphor* (*mathal*)". All the particles of the realm of being are the signs and mirrors of the revelations (*tajalliyat*) of the Beauty of the Beautiful One, Almighty and Exalted, though each one of them is only to the extent of its existential capacity. But none of them is the sign of the greatest all-inclusive Name, that is, `Allāh,' except the all-inclusive being (*Kahn-e jami'*) who occupies the sacred station of the greatest mediation (*maqam-e muqaddas-e barzakhiyyat-e kubra*), glorious is his greatness

as provided by the Greatness of his Maker. Hence, God, the Exalted, created the Perfect Man and the First Man in His all-inclusive Image, and He made him the mirror of His Names and Attributes. The Great Shaykh (Muhyi al-Din Ibn `Arabi) has said: "Hence all that which was in the Divine Form of the Names was manifested in this human existent, and so it acquired the station of all-inclusiveness (*al-ihatah wa al-jam'*) with this existence and with it was established God's argument against the angels."[210]

[210] *al Khumayni, Forty Hadith, Part 40, Thirty Eighth Hadith: The Meaning of God's Creation of Adam in His Image.*

4.2.1 THE PERFECT MAN AT THE COSMIC LEVEL IS THE DEPUTY OF GOD

As we mentioned in the previous chapter Ibn Arabi was the first Muslim thinker to use the term "the Perfect Man" in a technical sense. In his most mature work, *al-Fuṣūṣ al-Hikam* the unique term has been used several times.[211] Three cases of this term accrue in the chapter on Ādam who is created in the image of God as His vicegerent on earth.

What has been considered in our earlier discussion will furnish us with a better understanding of the concept of vicegerency. In this respect 'the Perfect Man' is the Vicegerent (*khalīfah*) of God on earth or in the Universe of Beings because of the comprehensiveness in his constitution.

Thus, none is entitled to be the "Vicegerent" except the Perfect Man. His "Outward" is out of all the forms of the world and his "Inward" from the Names and Attributes of God. This is why God says, "I am his hearing and his sight"[212]. It is to be remarked

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[211] *Fusûs, pp.50; 55 bis; 75; 120; 199 bis*

[212] *Ibn` Arabi, al-Tadbirat al-ilahiyyah, p. 242-243.*

that God does not say: "I am his eye and I am his ear." God distinguished here between two forms i.e. the form of the world and the form of the absolute.

The same holds true of everything existent in the world (i.e. just as God appears in Ādam in his form, so He appears in everything else in its peculiar form) in accordance with the requirement of the reality of each thing. However nothing in the world possesses the "comprehensiveness" which is possessed by the "vicegerent". In fact the "comprehensiveness" is the only thing which distinguishes the "vicegerent" from all other beings."[213]

In another passage Ibn 'Arabi considers the same argument but from a different angle:

فهو من العالم كفصّ الخاتم من الخاتم، و هو محل النقش و العلامة التي بها يختم بها الملك على خزانته. و سماه خليفة من أجل هذا، لأنه تعالى الحافظ به خلقَه كما يحفظ الختم الخزائن. فما دام ختم الملك عليها يجسر أحد على فتحها إ بإذنه فاستخلفه في حفظ الملك فلا يزال العالم محفوظاً ما دام فيه هذا الإنسان الكامل.

"(The perfect Man) is to the Universe what the bezel is to the seal. He is (comparable) to the place (in the seal) where the device with which

[213] *Fuṣūs, pp 23-24/55 quoted by Izutsu, Sufism and Taoism, p.226.*

> the king seals his treasuries is engraved. This is the reason why God had called him a "Vicegerent" because he acts as the guardian of His creatures just as the treasuries (of the king) are guarded by a seal. For as long as the royal seal is upon them, no one dares to open them unless the king gives them permission. Thus God has appointed him as the "Vicegerent" in the guarding of the Universe. The Universe will remain guarded as long as there is the Perfect Man in the Universe".[214]

In this precious passage Ibn 'Arabi considered the nature of vicegerent and his peculiarities which are distinguished from all other beings. The whole world of being is the treasury of God, and Man is custodian and in charge of the guardianship of the treasury. This is because, God Himself has put the administration in the hand of Man as His "vicegerent" and so he is entitled to all the Attributes and Names of God manifested only in him in the whole world. Consequently, Man is not the real owner but he is the protector and curator (*wakil*).

This concept was founded by Imām Ali, as he says in the *Nahj al-Blagha* (The Peak of Eloquence) compiled by Sayyid Sharif al-Razi (d. 404/963) as follows:

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[214] *Fuṣūs, pp 13-14/15. Quoted by Izutsu, Sufism and Taoism, p.227.*

فِيهِمْ كَرَآئِمُ الْقُرْاٰنِ وَهُمْ كُنُوْزُ الرَّحْمٰنِ۔

"(The Perfect Men) are the delicacies of the Qur'an and they are the treasurers of Allāh."[215]

At the end of the above passage in the Fuṣūs, Ibn `Arabi mentions two significant notions;

a) "God has appointed him as the "Vicegerent" in the guarding of the Universe"

b) The Universe will remain guarded as long as there is the Perfect Man in the Universe

Concerning the first point, Ibn `Arabi elucidates the same motif in the Futūḥāt, that the vicegerency is designated by God, and it is neither by people nor by election.

فلا يكون خليفة إ من استخلفه الحق على عباده من أقامه الناس و بايعوه و قدموه لأنفسهم و على أنفسهم فهذه هي درجة الكمال.

"No one is vicegerent except those whom God appoints vicegerent over His slaves. Those who are elected by people, acknowledged by them, and appointed by the people over themselves are not vicegerent. This (the true vicegerency) is the rank of perfection."[216]

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[215] *Nahjul-Blagha, sermon No 152, p. 415.*

[216] *Futūḥāt, 2:272.*

However, Ibn `Arabi, on the one hand reveals the theological motif; on the other hand he has in view the ministry of Ādam, when God said to him.

﴿إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً﴾

... "Verily I am going to make a caliph on the earth "[217]

And when the angels demurred politely at the scheme, their protest was brushed aside by a curt reply:

﴿إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣٠﴾﴾

"Surely I know what you know not" [218]

Therefore, Ibn `Arabi wants to say that if the *ma'sūm* (infallible) angels were given no say in the appointment of a vicegerent, how can fallible humans expect to take the whole authority of such an appointment into their own hands?

In this context, Ibn `Arabi's perspective has striking similarity with the Shīite (the Twelver) methodology of vicegerency. Shaykh al-Mufīd (d.413/1022), who is considered a pillar of Shīism, also holds the same idea.[219] Also, the disciple of Ibn

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[217] *Qur'an 2: 30.*

[218] *Ibid*

[219] *al Mufid, Kitab al-Irshad, the book of guidance, first chapter, also see "The theology of Shaikh al-Mufid" (d.413/1022) "by Martin J. McDermott, Beirut, 1978. History of Islamic philosophy, chap, 8, p.119-142.*

`Arabi, the great philosopher, Sadr al-Dīn Shirāzī (d. 1659) in his philosophical exposition of *Uṣūl al-Kāfī,* discussed the same motif.

Furthermore, Ismaīlism affirms that the vicegerency is based on a specific designation made by the prophet before his death.[220] On the contrary, some Muslim theologians such as Ash'arites do not believe in the specific designation made by the prophet. However, Ibn `Arabi's motif is more plausible because it is rational[221] on the one hand and supported by Qurān on the other.

When Prophet Moses wanted a vicegerent (*khalīfa*) to help him with his responsibilities, he did not appoint someone by his own authority, neither was it by the people nor by the election. He prayed to God:

﴿وَاجْعَلْ لِّيْ وَزِيْرًا مِّنْ اَهْلِيْ ۝٢٩ هٰرُوْنَ اَخِيْ ۝٣٠ اشْدُدْ بِهٖٓ اَزْرِيْ ۝٣١ وَ اَشْرِكْهُ فِيْٓ اَمْرِيْ ۝٣٢ كَيْ نُسَبِّحَكَ كَثِيْرًا ۝٣٣ وَّ نَذْكُرَكَ كَثِيْرًا ۝٣٤ اِنَّكَ كُنْتَ بِنَا بَصِيْرًا ۝٣٥﴾

"And make for me a vicegerent from my family, Harun (Aaron) my brother. Give me support through him and make him participate in my affair so that we may glorify You much and we may remember You frequently in that You have been a watcher over us."[222]

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[220] *Nasr, Islamic spirituality, p.179.*

[221] *Ibn` Arabi's disciple, the great philosopher, Sadr al-Din Shirazi, in his philosophical exposition of Usul al-Kafi, discussed the rational arguments for the necessity of existence of the vicegerency of the prophet at all times.*

[222] *Qur'an 20:29-35*

And God had said:

﴿قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَىٰ ﴿٣٦﴾﴾

"You are indeed granted your petition, O Moses!"[223]

The second significant notion according to Ibn `Arabi which has been mentioned above is that "The Universe will remain guarded as long as there is the Perfect Man in the Universe". This means that the Perfect Man is the preserver of the Universe. He is a necessary condition for the continuation of nature, because he is the joining link. On the one hand he receives illumination from all the essential names and the light of the Divine attributes. The cosmos would collapse and disintegrate without him, which is precisely what will happen at the end of time when the last Perfect Man departs from the cosmos. This is the reason that Ibn `Arabi elucidates in the Fuṣūṣ another dynamic way that the Perfect Man is the First and the Last.[224]

`Abd al-Karīm al-Jili, who is a well-known disciple of Ibn' Arabi and is the author of the famous book *al-'Insān al-Kāmil* ('The Perfect Man') gives the same explanation.[225]

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[223] *Qur'an 20:36*

[224] *Fusûs, 34-foll. Quoted from Study in Islamic Mysticism, p.130.*

[225] *Iqbal, The development of Metaphysic in Persia, p. 130-131*

4.2.2 THE PERFECT MAN AS AN INDIVIDUAL

In the thought of Ibn 'Arabi, Man as it has been pointed out before, is conceived on two different fundamental levels, cosmic and individual. We pointed out earlier in the discussion about his cosmic level but in the present discussion we will be considering his individual level. At the cosmic level, Man as a species, is in the intermediary stage between the Absolute and the world but on the individual level not all men are Perfect, on the contrary, only a few deserve the title of the Perfect Man.

On the other hand any man, as long he is a man, is naturally endowed with the same "comprehensiveness". Ontologically, there can be no difference in the nature of human species in this respect. The difference is that not all men are equally conscious of the "comprehensiveness" in themselves. Only at the highest degree (*maratib*) of lucidity can the human mind play the role of the Perfect Man.

At the individual level the Perfect Man is like a model for humanity in the *Shari'a* (divine Law) and the Reality. So we need the Perfect Man so that we walk in his footsteps, to map the journey by the light of his guidance and follow the path by the lamp of his knowledge.

At the individual level, he is the best rememberer *(dhakir)* of God in the hierarchy, including even angels. Of course all creatures according to their degree of *dhakir*, manifest the glory of God, but it is the Perfect Man who remembers in the unity of God.

At the individual level, he is the best knower (*ārif*) of God in the cosmos. He is the most perfect person, both in knowledge and in practice, whether he is known or unknown.

In a text of the *Fuṣūṣ* Ibn 'Arabi writes that there are many degrees among men:

"God has brought to light their various degrees in him (i.e. Ādam)"[226]

In another passage he explains this phenomenon by comparing it to water, which may have different tastes despite the oneness of its reality.

...كالماء حقيقة واحدة مختلف في الطعم باختلاف البقاع، فمنه عذب فرات و منه ملح أُجاج، و هو ماء في جميع الأحوال يتغير عن حقيقته و إن اختلفت طعومه.

"...This may be understood by the example of water as a substance. Water is a single reality everywhere, but it has different tastes

[226] *Fusûs, p. 26/56.*

according to its place of origin. Here it is sweet; there it is salty and bitter. And yet water is water in all the states; its reality does not change no matter how different its tastes become".[227]

So in the above passage Ibn`Arabi demonstrates the ontological cause from which all differences take place among men. Exactly man as a species is the same form of the Absolute but manifested with different colours in different men with different capacities.

[227] *Fusûs, p 126/107 quoted by Izutsu, Sufism and Taoism, p.239.*

4.2.3 REMEMBRANCE AND WITNESSING

According to Ibn`Arabi the highest level of a man is he who unites himself wholly into the act of remembrance (*ḍikr*). This remembrance is not only with his tongue and heart, but it runs through all of his being in unity with the Absolute.

و ذلك أنه يعلم قدر هذه النشأة الإنسانية إ من ذكر الله الذكر المطلوب منه، فإنه تعالى جليس من ذكره، و الجليس مشهود للذاكر. و متى لم يشاهد الذاكر الحقَّ الذي هو جليسه، فليس بذاكر.

"The real value of human existence, which is ours, is known only to those who "remember" God in the proper way of "remembering". God the Exalted is the intimate companion (*jalis*) of those who "remember" Him, and those who "remember" Him do witness this companion. As long as one who is "remembering" does not witness God who is his companion, he is not remembering.

فإنَّ ذكر الله سارٍ في جميع العبد من ذَكَرَه بلسانه خاصة. فان الحق يكون في ذلك الوقت إ جليس اللسان خاصة، فيراه اللسان من حيث يراه الإنسان: بما هو راءٍ و هو البصر.

The "remembrance" of God (when it is real) runs through all the parts of a man, unlike the case in which a man "remembers" only with his

tongue. For in the latter case, God happens to be only momentarily the companion of the tongue exclusively, so that the tongue alone sees God while the man himself does not see Him by means of the sight by which he is supposed to see properly.

فافهم هذا السِّر في ذكر الغافلين. فالذاكر من الغافل حاضر بلا شك، و المذكور جليسه، فهو يشاهده. و الغافل من حيث غفلته ليس بذاكر: فما هو جليس الغافل.فالإنسان كثير ما هو أحدى العين، و الحق أحدى العين كثير بالأسماء الإلهية: كما أن الإنسان كثير بالأجزاء: و ما يلزم من ذكر جزءٍ ما ذكر جزء آخر. فالحق جليس الجزء الذاكر منه و الآخر متصف بالغفلة عن الذكر. و بد أن يكون في الإنسان جزء يَذكُرُ به يكون الحق جليس ذلك الجزء فيحفظ باقي الأجزاء بالعناية.

You must understand (in the light of this explanation) the following mystery concerning the "remembrance" of those who are not serious enough. Even a man who is not serious enough in exercising "remembrance" is doubtless in the presence of God, as long as he "remembers" Him. The object of "remembrance" (i.e. God) is his companion and he does witness Him. But such a person who lacks seriousness in remembrance does not witness God as a companion. All these difficulties come from the fact that man is essentially "many"

and not "one", while the Absolute is essentially One, although many in Its Divine Names. But man is "many" with his parts, so that, even if one of his parts is engaged in "remembrance", it does not necessarily follow that other parts too, are "remembering". The Absolute happens to be the companion of that particular part of his body, which is actually engaged in "remembrance", but his other parts are neglecting the "remembrance".[228]

However, *ḍikr* (remembrance) does not simply mean to remember God with just tongue and heart, but for Ibn `Arabi it is a path that leads to self –annihilation (*fana*) in God, one of his expressions being tranquillity and peace.

﴿أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿٢٨﴾﴾

...Indeed, the hearts are at rest in God's remembrance.[229]

It is crucial that the *salik* (wayfarer) should not get himself busy with a medley of supplications, remembrances (*aḍkar,* pl. of *ḍikr*) supererogatory prayers (*nawafil*) and different kinds of practices. Instead he should devote to a single form of *ḍikr* and perform all the obligatory prayers and prescribed forms of worships (*fara'id wa*

[228] *Fusûs, p. 211/168-169, quoted by Izutsu, Sufism and Taoism, p.241-242.*

[229] *Qur'an, 13:28.*

sunan). Only then he should immerse himself into the remembrance of God. It is said that *ḍikr* is the key to the hidden world (*`Ālam al-ghayb;*) and it is the lamp of the inner world. Without a key one cannot enter a house and without a lamp a dark house is not illuminated. When *ḍikr* is the highest rank in the mystical world, the Perfect Man occupies a position in the world higher than that of other creatures. Hence the Perfect Man remembers God in the way a lover remembers his beloved, and the remembrance never leaves him. He is the best rememberer *(ḍākir)* of God in the hierarchy, including even the angels.

In fact the root of all spiritual, moral and social aspects of worship lie in one thing, which is the remembrance of God. It is the aim of worship provides burnishing of the heart and is an agency for its purification. It prepares the heart for the reflection of Divine Light in it.[230]

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[230] *Imam Ali says: "Certainly God, the glorified, has made His remembrance burnishing and polishing of the hearts. It makes them hear after deafness, see after blindness, and makes them submissive to guidance after unruliness and resisting. In all periods and times when there were no Prophets, there were individuals to whom He spoke in whispers through their conscience and intellects. As a result they were enlightened with the light awakening their hearts, their vision and their hearing. Nahj al-Balaghah (The Peak of Eloquence) sermon, No 222 quoted from Glimpses of Nahj al-Balaghah, by Murtadha Motahari, 1997, p. 109.*

Accordingly, the remembrance of God has a wonderful effect on the heart, to the extent of making it capable of receiving Divine inspiration and bringing it into intimate communion with God. Also *ḍikr* keeps one steadfast on the path towards God. It is the first step in the way of love; for when somebody loves someone, he likes to repeat his name and his attributes. The recollection of God makes the heart calm and it is the spiritual food of the mystic in general but for the Perfect Man in particular.

Secondly, Ibn `Arabi recognises that the object of "remembrance" (i.e. God) is the attainment of His companionship and the witnessing of Him. For God the Exalted is the intimate companion (*jalis*) of those who "remember" Him, and those who "remember" Him do witness the companion. Actually this is also an illustration of *Hadīth Qudsi*, in which God promised that:

أَنَا جَلِيْسُ مَنْ ذَكَرَنِيْ۔

"I am (the intimate) companion of those who "remember" Me".[231]

[231] *Irshad ul Quloob, vol. 1, p. 60.*

4.2.4 THE PERFECT MAN IS THE KNOWER (*ĀRIF*)

There should then arise many ranks and degrees among men according to their different capacities for knowing God. In this context, Ibn`Arabi classifies men in three different typical classifications.

Representation of the first category is by a man, who is pure of mind and heart and is free from all bodily desires. Such a person knows God by "unveiling" and immediate tasting. In fact a man like this is a real "knower" (*ārif*)) and a servant of God. In reality, a true "knower" can see what the others cannot see and he witnesses what the others cannot witness. He sees God with God's own eyes from the very viewpoint of God.

In the second category, is a man whose mind is totally involved in worldly structure, who is completely under the sway of self-desires, and consequently he cannot see the reality of the things. Of course such a man is not a servant of the Lord; he is rather a servant of desires. He is not a "knower" (*ārif*)) because the real "knower" (*ārif*)) is one who assigns a proper place to reason and identifies himself with God in every possible way.

In this respect Ibn 'Arabi divides men into three types:

1) knower (*ārif*))

2) non-knower (*ghayr ārif*))

3) ignorant (*jahil*)

In the *Fuṣūṣ* Ibn 'Arabi defines the first type as "a man who sees the Absolute from the Absolute, in the Absolute itself".

The second, the "non-knower", is "a man who sees the Absolute from the Absolute, in the Absolute, and by his own self".

The "ignorant" is "a man who sees the Absolute neither from the Absolute, nor in the Absolute, and expects to see the Absolute by his own self".[232]

The real "knower" (*ārif*) is one who identifies himself with God in every possible respect. He can see what the others cannot see and he witnesses what the others cannot witness. In fact he sees God with God's own eyes from the very viewpoint of God. He sees the Absolute as it really is.

The "non-knower" is a man who is not completely himself with God, because he sees the Absolute on his own, so the reality cannot but become deformed by his sight.

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[232] *Fusûs, pp. 135-136/113, quoted from Sufism and Taoism, pp.243-244.*

The "ignorant" is not able to recognise the Absolute as it is. He worships God in a form peculiar to a particular religion while he imagines that he is practising well towards the Absolute. He believes God is thoroughly posited in his mind and denies all other forms of worshipping God. As Ibn 'Arabi points out:

> Generally speaking each man (i.e. of the class of the "ignorant") necessarily sticks to a particular religion concerning his Lord. He always goes back to his Lord through his particular religious belief and seeks God therein.

> فمن رأى الحق منه فيه بعينه فذلك العارف، و من رأى الحق منه فيه بعين نفسه فذلك غير العارف. و من لم ير الحق منه و فيه و انتظر أن يراه بعين نفسه فذلك الجاهل. و بالجملة فلا بد لكل شخص من عقيدة في ربه يرجع بها إليه و يطلبه فيها فإذا تجلى له الحق فيها و أقرَّ به، و إن تجلى له في غيرها أنكره و تعوذ منه و أساء الأدب عليه في نفس الأمر و هو عند نفسه أنه قد تأدب معه فلا يعتقد معتقد إلهاً إ جَعَلَ في نفسه، فالإله في ا عتقادات باالجعل، فما رأوا إ نفوسهم و ما جعلوا فيها.

> Such a man positively recognises God only when He manifests Himself to him in the form recognised by his traditional religion. But when he manifests Himself in other religions, he flatly refuses to

> accept Him and runs away from Him. In so doing, he simply behaves in an improper way towards God, while imagining that he is practising a good manner towards Him. Thus a man who sticks to the belief of his particular religion believes in a God according to what he has subjectively posited in his mind. God in all particular religions (*i'tiqadat*) is dependent upon the subjective act of positing (*ja'l*) on the part of believers. Thus a man of this kind sees (in the form of God) only his own self and what he has posited in his mind.[233]

The third category of men which Ibn 'Arabi proposes is also subject to tripartite division. According to this classification, the lowest degree of man is represented by some one who is content with the understanding of God and the world by exercising his thinking power. The middle position is occupied by men of imagination, *(Khayāl),* i.e. those who understand the absolute according to the authentic imaging based on the visions of the prophets. The highest degree is of those who know the reality of the things through the experience of 'unveiling' and immediate tasting.

The Perfect Man, having thus attained the highest status in the spiritual and religious perfection, becomes the spiritual master of his community. Nasafi indicated that:

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[233] *Fusûs, pp. 135-136/113, quoted from Sufism and Taoism, p. 244*

انسان کامل را شیخ و پیشوا و هادی و مهدی گویند، و دانا و کامل و مکمل گویند و امام و خلیفه و قطب و صاحب زمان گویند.

"The complete man is called the master, the leader, the doyen, the guide; he is also called the knower, the mature, the perfect, the complete; he is also called the Imām, the caliph, the pole, master of the time..."[234]

[234] *Nasafi, 4-5 quoted from* Islamic Quarterly magazine, *University of Pennsylvania, p.124.*

4.2.5 THE PERFECT MAN HAS A SENIORITY THAN THAT OF ANGELS

So the Perfect Man (in the middle) is the source of connection between the Absolute and the creatures. He is not totally the Absolute and is not totally like any creation. He is essentially reflecting both, representing both and is a synthesis of the two forms. Consequently, the Perfect Man has a higher rank than that of angels.

Ibn 'Arabi has noted:

فظهر جميع ما في الصور الإلهية من الأسماء في هذه النشأة الإنسانية فحازت رتبة الإحاطة و الجمع بهذا الوجود، و به قامت الحجة لله تعالى على الملائكة.

"Thus all the Names that are contained in the Divine form have been manifested in the human constitution. The latter has obtained thereby the rank of integral comprehensiveness. And this precisely was the ground on which God the Exalted refuted the argument of the angels." [235]

Therefore we understand that the Perfect Man, because of the "comprehensiveness" of his rank is higher than the angels. The angels were not aware of the constitution of

[235] *Fusûs, p.14/50.*

this God's vicegerent on the earth and nor did they know his "essential services" (*ibadah dhatiyyah*) and they could not actualise in themselves all the Names.

وَعَلَّمَ اٰدَمَ الْاَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلٰٓئِكَةِ ۙ فَقَالَ اَنْۢبِـُٔوْنِيْ بِاَسْمَآءِ هٰٓؤُلَآءِ اِنْ
كُنْتُمْ صٰدِقِيْنَ ﴿٣١﴾ قَالُوْا سُبْحٰنَكَ لَا عِلْمَ لَنَآ اِلَّا مَا عَلَّمْتَنَا ۭ اِنَّكَ اَنْتَ الْعَلِيْمُ الْحَكِيْمُ ﴿٣٢﴾
قَالَ يٰٓاٰدَمُ اَنْۢبِئْهُمْ بِاَسْمَآئِهِمْ ۚ فَلَمَّآ اَنْۢبَاَهُمْ بِاَسْمَآئِهِمْ ۙ قَالَ اَلَمْ اَقُلْ لَّكُمْ اِنِّىْٓ اَعْلَمُ
غَيْبَ السَّمٰوٰتِ وَالْاَرْضِ ۙ وَاَعْلَمُ مَا تُبْدُوْنَ وَمَا كُنْتُمْ تَكْتُمُوْنَ ﴿٣٣﴾

"He taught Ādam the Names of all things, then placed them before the angels, saying: Tell me the Names of these, if you are truthful. They said: Be glorified we have no knowledge ... only You are the Omniscient and the Wise. He said: O Ādam! Inform them of their Names. And when he (Ādam) had informed their Names. He said: Did I not tell you I know the secrets of the heavens and the earth. And I know that which you disclose and which you hide." [236]

Therefore the angels did not possess the "comprehensiveness" of Ādam. So they were praising the Absolute through the limited Names. Although they were not aware that God has other names other than what had been given to them. They have limited knowledge of the Names. According to Ibn 'Arabi, Man represents and actualises all Divine Names, because "God taught Ādam all the Names". On the contrary, the

[236] *Qur'an, 2:31-33.*

angels manifest only some of the Names. But they are not conscious of it. In this respect Man occupies the highest position among all the being of the Universe, because he is a locus and centre in which all the Names of Allāh as the Merciful and the Bountiful become manifested.

The whole passage explains the real nature of perfection of Man on the cosmic level or that Perfect Man is endowed with a perfect comprehensiveness. Comprehensiveness consists in his realising faithfully the Divine comprehensiveness. As Ibn`Arabi considers:

فظهر جميع ما في الصور الإلهية من الأسماء في هذه النشأة الإنسانية فحازت رتبة الإحاطة و الجمع بهذا الوجود.

> All the names that are contained in the Divine form (*al-surat al-ilahiyyah*) have been manifested in the human constitution. And the latter has attained through this existence to the (highest) grade of integration and comprehensiveness.[237]

[237] *Fuṣūs, p. 14/50.*

4.3 THE AUTHORITY OF THE PERFECT MAN

Ibn `Arabi recognises a particular kind of Supernatural Power in the Perfect Man. He as an '*ārif*' (knower) can affect any object; and can even bring a thing which is non existent into existence by his spiritual force. He could dominate Nature with his will. He is endowed with the power of *taskhīr* (controlling something at will) in the name of God.

4.3.1 THE PERFECT MAN CAN DOMINATE NATURE AT HIS WILL

The word *taskhīr* reminds us of the Prophet King Solomon as mentioned in the holy Qur'an, how he was possessed with a supernatural power by which he was able to subjugate anything to his will. He could for instance, as stated in the Qur'an, cause winds to blow in whatever direction he wished. In really it was a special favour that God had granted him.

و أما التسخير الذي اختص به سليمان و فَضَل به غيره و جعله الله له من الملك الذي ينبغي لأحد من بعده فهو كونه عن أمره. فقال: ﴿فَسَخَّرْنا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ﴾. فما هو من كونه تسخيراً، فإن الله يقول في حقنا كلنا من غير تخصيص ﴿وَ سَخَّرَ لَكُمْ ما في السَّماواتِ وَ ما في الْأَرْضِ جَمِيعاً مِنْهُ﴾. و قد ذكر تسخير الرياح و النجوم و غير ذلك و لكن عن أمرنا بل عن أمر الله. فما اختص سليمان –إن عقلت– إ بالأمر من غير جمعية و همة، بل بمجرد الأمر. و إنما قلنا ذلك لأنا نعرف أن أجرام العالم تنفعل لهمم النفوس إذا أُقيمت في مقام الجمعية. و قد عاينا ذلك في هذا الطريق. فكان من سليمان مجرد التلفظ بالأمر لمن أراد تسخيره من غير همة و جمعية.

"The *taskhīr* which was peculiar to Solomon had made him superior to others. God had given him a kingdom never to be given to anybody after him—this *taskhīr* was a simple exercise of his will. God says: Thus we subjugated to him (Solomon) the wind so that it might blow by his

"command".[238] It was not a simple matter of *taskhīr*. For God says concerning all of us without any specification: "And We have subjugated to you all that are in the heaven and in the earth". Thus He speaks of having put under our control wind, stars, and others. But (in our case) the *taskhīr* occurs not by our command, but the command of God. So you will find by reflection that what was peculiar to Solomon was (not the *taskhīr* itself) but the fact that (the *taskhīr*) could be exercised by his own command. In order to do that, he did not need to have any mental concentration or *himmah*; all he had to do was to "command". I mention this point specifically as we all know that the things of the world can be affected and influenced by a particular kind of mental force when the latter happens to be in a heightened state of concentration. We have witnessed this phenomenon in this (mystical) life of ours. Solomon, however, had only to pronounce the word of command to anything he wanted to control, without there being any need of *himmah* and concentration. [239]

Himmah means spiritual concentration. The Perfect Man can produce by his *himmah* (concentrating his entire spiritual energy) objects out of nothing. He, as a knower

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[238] *Qur'an: XXI, 81.*

[239] *Fusûs, p 199/158, quoted by Izutsu, Sufism and Taoism, p.264-265.*

(ārif') who is at the stage of *wilayah,* can produce objects with the power of his Lord. Today it is easier to understand that our imagination can produce many times, many things that are not existent in the outside world. These ordinary experiences of imagination exist only in our minds. On the contrary, the Perfect Man can produce by his *himmah* objects that are not actually there. The Perfect Man thus creates by, at times, going against the laws of nature (*khariq al-adat*). In reality God is the Creator. The Perfect Man has creative strength under the theophany (*tajalli*) of God's Name, the Powerful. It is the same thing as that man speaks under the theophany of Speech, which is primarily the Attribute of God.

In his *himmah,* the Perfect Man ingathers together his consciousness from all the levels of beings into a concentrated unity. He gathers, while tasting in his concentration his essential unity with the Absolute. His *himmah* derives from his being. Ibn 'Arabi also recognises that the Supernatural Power is in obedience to a divine motivation.

فمتى تصرف العارفُ بالهمة في العالم فعن أمر إلهي و جبر باختيار.

"Whenever a "knower" does exercise his *himmah* in this world, he does so in obedience to a Divine command; that is to say, he does so because he is constrained to do so, not by way of wilful choice".[240]

[240] *Ibid*

4.3.2 EXCLUSIVE KNOWLEDGE OF THE PERFECT MAN

Among other elements of distinction that separate Perfect Man from the rest of the community is his knowledge or consciousness. Ibn'Arabi asserts:

فما يلزم الكامل أن يكون له التقدم في كل شيء و في كل مرتبة، و إنما نظرُ الرجال إلى التقدم في رتبة العلم بالله: هنالك مطلبهم.

"A Perfect Man is not superior to others in every matter and in every aspect. We must take into consideration his superiority in terms of knowledge about God. That only is the central point. As for the worldly affairs, they are of no importance at all in the minds (of spiritual persons)."[241]

The Perfect Man in his exclusive knowledge knows the reality of everything because he has the Illumination of the Divine Names and Attributes. On the other hand, he is not bound to the material world and its illusion, nor runs after wealth, rank and position. In fact he is a king of his own world and not a slave of material things. Dr. Iqbal (the famous poet of Persian and Urdu) says;

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[241] *Fusûs, pp.34-35/62-63, quoted by Izutsu, Sufism and Taoism, p.261.*

"He is a king not indebted to throne and crown,

He has no helmets, soldiers and tributaries." [242]

In other words, Nasafi affirms that:

تمامت عالم همچون حقهٔ ئی است پر از افراد موجودات، و ازین موجودات هیچ چیز و هیچ کس را از خود و ازین حقهٔ خبر نیست، الا انسان کامل را، که ازخود وازین حقهٔ خبر دارد ودر ملک و ملکوت و جبروت هیچ چیز بر وی پوشیده نمانده است؛ اشیا را کماهی و حکمت اشیا را کماهی میداند و میبیند.

"The entire world is as a small box full of existent being, and among these beings none is conscious of either itself /himself or this small box, and nothing in the earth, the heavens or the divine dominion has remained concealed from him. He knows and sees things and their *raison d'être*, as they are."[243]

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[242] *Iqbal, Mohammad: Musafir (Delhi. 1962) p.37*

Hukmarani bi niyazi-e takht-o taj

Bi Kulah-o bi spah-o bi khiraj

[243] *Nasafi, Insān al- Kāmil (The perfect Man) p. 5.*

4.4 THE GENDER OF THE PERFECT MAN

The Perfect Man is in the perfect form and God made him the vicegerent of the Universe. The vicegerency is not peculiar to the males alone but the perfect quality is included in both men and women. Therefore, it is significant to note that the Qurānic term for 'man' is *insān*, which refers to the human state as such and not to one of the sexes.

> "The distinction between the sexes is not a later accident or accretion but is essential to the meaning of the human state. Without any distinction it destroys the significance of the androgynous reality (identified with the Universal or Perfect Man, *al-insān-Kāmil)* which both men and women carry within the depth of their being." [244]

The Arabic term '*insān*' is closer to the Latin '*homo*' or to the German '*mensch*' than it is to the English term '*man*'.[245]

For Ibn`Arabi, there was not a single level of spirituality which women were not capable of attaining. Indeed he distinguishes himself from the majority of his co-religionists as follows:

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[244] *Nasr, Traditional Islam in the modern world, Ch 3, p.48.*

[245] *Ibid, p. 56.*

هذه كلها أحوال يشترك فيها النساء و الرجال و يشتركان في جميع المراتب حتى في القطبية.

"Men and women have their share in every level, including the function of the Pole (*qutb*)."[246]

Furthermore, several of Ibn'Arabi's spiritual teachers were women; they include two whose company he sought frequently in Seville when still a youth—Fatima bint al-Muthana and Shams Umm al-Fuqara.

Fatima bint al-Muthana often used to tell her young disciple:

أنا أمك الإلهية و نور أمك الترابية.

'I am the youth's spiritual mother and the light of your carnal mother.[247]

Although this lady of Seville was over ninety years old, her face was so pink and fresh that Ibn`Arabi would blush whenever he saw her. She lived in poverty, feeding herself from the waste that the people of Seville left outside their doors. She appears

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[246] *Futūḥāt. III, p.89, quoted from, Quest for the red Sulphur, the life of Ibn'Arabi, by Claude Addas, translated from the French by Peter Kingsley, 1993. Cambridge, p. 87.*

[247] *Futūḥāt. II, p.348.*

not to have had any home of her own until the day when Ibn`Arabi and another two disciples of hers built a hut out of reeds. In his *Ruh al- quds* he has no hesitation in stating that 'she was a mercy for the worlds'. He also states that she had at her command an extremely unusual but totally devoted servant: the *Sura al-Fatiha,* (the first opening chapter of Qur'an), who—just like the genie of Aladdin lamp—fulfilled even the smallest of her wishes.[248]

About the other lady Shams Umm al-Fuqara, Ibn `Arabi writes as follows:

> 'She had a stout heart, noble spiritual energy and great discrimination. She concealed her spiritual state, but sometimes she would reveal an aspect of it to me in secret because she had been granted a revelation about me, and this would give me great joy.[249]

In fact men and women are the two 'accidents' of the human essence. The Prophet has borne testimony to the perfection of men as well as to the perfection of women.

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[248] *Fatima bint Ibn al-Muthana, cf. Futohat. I, p.274; II, pp.135, 347, 621; Ruh, P.126; Sufi of Andalusia, pp.143-47, quoted by Addas, Quest for the red Sulphur, p. 87-88.*

[249] *Ibid. p.88.*

He identified many among women who had become perfect. Let us look at the tradition.

The Prophet also set the model of kind treatment to wives. No marriage could be happier than his to Khadijah, his first wife with whom he lived for twenty-five years before she died. Her death was a severe tragedy to him, and he always cherished her memory. He continued to send gifts to her relative and friends, saying, "I love those who love her". He also said: "The most perfect women were Mary (mother of Jesus), Asia (the pharaoh's wife) and Khadijah."[250]

When the Prophet was asked by one of the saints about the number of *Abdāl* (substitutes), he had replied "forty persons".

Then the inquirer had asked, "Why don't you say forty men?"

The Prophet's reply was, "Sometimes women are among them. [251]

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[250] *Muammad `Abdul- Rauf, 'The Islamic view of women and the family' p.19, quoted from Muslim ibn Hajjjaj, sahih, Halabi press, Cairo, (2 vols.) vol.11, p.370.*

[251] *Husaini, The Pantheistic monism of Ibn al-Arabi, p.105, quoted from, Uqlatuu'l-mustawfiz, pp. 45-47. Smith, Rabia the Mystics and Her Fellow Saints in Islam, p. 3.*

In this context, the vicegerency and sainthood is not peculiar to the males alone but the perfect quality is included in both men and women. Both the male and the female in their relation with the metacosmic Reality are equal. However, on the cosmic level, which means the psychological, biological, and social levels, their roles are complementary rather than competitive. The history of mysticism reveals that the dignity of sainthood is conferred on women as well as on men. Ibn `Arabi's contemporary, the Egyptian poet Ibn al-Farid, used the feminine gender in his mystical odes when talking of the divine beloved. In Persian and Urdu literature, the contemplation of the divine in the form of woman has been symbolised best in the originally Arabic story of Layla and Majnun expressed as the typical aspect of mystical love.

I vividly remember my visits to some beautiful shrines of women saints in Lahore, Damascus, Karbala, Qum...decorated with lovely golden tombs and multicolour tiles. People visit these shrines with great devotion. Ibn `Arabi did not hesitate to admit the possibility that women may be found among the *Abdāl*, the forty (or seven) in the

hierarchy of the saints.[252] Ibn `Arabi elucidates in the *Uqalat al-Mustawfiz*, that the quality of perfection can be possessed by both men and women:

و ليس المخصوص بها أيضا الذكوريّة فقط فكلامنا إذا في صورة الكامل من الرجال و النساء، فإنّ الإنسانيّة تجمع الذّكر و الأنثى و الذكوريّة و الأنوثيّة إنّما هما عرضان ليستا من حقائق الإنسانيّة لمشاركة الحيوان كلّها في ذلك و إن كان يستدعيهما حقائق أخر ثمّ من حيث النتاج فذلك أمر آخر قد ذكرناه في كتاب النكاح و قد شهد رسول الله صلعم بالكمال للنساء كما شهد به للرجال فقال في الصحيح كمل من الرجال كثيرون و كلمت من النساء مريم بنت عمران و آسية امرأة فرعون و سئل بعض الأولياء عن الأبدال كم يكونون فقال رضه أربعون نفسا فقال له السائل لم تقول أربعون رجلا فقال قد يكون فيهمالنساء.

The Vicegerency is not peculiar to the male alone. We speak of the perfect form of both men and women, for the human quality is included in both men and women. Masculineness and femininess are not but two accidents of the human essence...The Messenger of God has borne testimony to the perfection of women, as he has borne

[252] *Schimmel, Mystical Dimensions, p. 431.*

testimony to the perfection of men (the hadīth *Abdāl* have already cited earlier).[253]

He also distinguishes that "Men and women have their share in every level (of spirituality) including the function of the Pole (*qutb*)." Because both earn the coveted title of "friend of God" (*habib Allāh*) and both are the servant of God (*`Abd Allāh*). It is noteworthy that one of the epithets of the prophet Muhammad is *`Abd*'[254]. So a saint –male or female— is a servant carrying within himself the secret of his Lord. We see in the hadīth that:

اَلْعُبُوْدِيَّةُ جَوْهَرَةٌ كُنْهُهَا الرُّبُوْبِيَّةُ۔

"The servantship (*ubodiyat*) is a substance whose essence is the lordship."[255]

As another hadīth which elucidates its meaning:

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[253] *Ibn` Arabi, Uqalat al-Mustawfiz, p. 46-47.*

[254] *Muslim expresses this sentiment (`Abd) several times a day during their ritual prayers: " I bear witness that Mohammad is His servant and Messenger."*

[255] *Reshahri, Mīzān al-Hikmah, vol. 6, p. 13. Isfahani, Abu al-Qasim, Minbar al-Wasila, p. 98.*

لَا يَزَالُ عَبْدِیْ یَتَقَرَّبُ اِلَیَّ بِالنَّوَافِلِ مُخْلِصًا لِیْ حَتّٰی اُحِبَّهٗ فَاِذَا اَحْبَبْتُهٗ كُنْتُ سَمْعَهُ الَّذِیْ یَسْمَعُ بِهٖ وَ بَصَرَهُ الَّذِیْ یُبْصِرُ بِهٖ وَ یَدَهُ الَّتِیْ یَبْطِشُ بِهَا۔

"My servant comes close to Me with the worship of good work until I love him; and when I love him, I become the hearing in his ears; I become the sight in his eyes; I become the words on his tongue; I become the hands with which he holds."[256]

In fact 'servantship' is the station of human perfection. As Ibn `Arabi often remarks, nearness (*qurb*) to God cannot be achieved unless one is first His servant. The perfect human beings are the utter and absolute servants of God. They do nothing on their own, whatever they done according to the wisdom of God. So the perfect human beings are completely merciful, compassionate, loving, forgiving, just and so on, as demanded by the Divine Reality itself.

[256] *Ibn` Arabi, Divine governance of the human kingdom, p. 242-3. Dawud b. Mahmood. 'Commentary on the Fuṣūsal-Hikam' p. 153.*

4.5 THE SUBSTANCE OF THE DISCOURSE IN FUṢŪS

The Fuṣūṣ regards Man as the image of God, as the archetype of the universe and God's vicegerent in the universe. Both are comprehensive and a link *(Barzakh)* between the diversity of physical and spiritual worlds.

As we have seen, Ibn `Arabi pursues his main postulates of Man being the Manifestation of God (*Mazhar al-Haqq*) and Reflector of the Power of God's names because he is a combination of the two forms, Godly and Worldly *(Ilāhiya* and *kouniyah)* (cited in 4.4.1 and 3.3.4). What was stated in so many various ways in the *Futūḥāt* is restated and accentuated in *Fuṣūs*. The Microcosm- Macrocosm theme is depicted in the mode of the Unity of the inward and the outward. The Perfect Man as an individual and the Perfect Man as the cosmic Man are only different idioms to stress his station as the Vicegerent of the Creator in His creation. Ibn `Arabi extends the idea of the Perfect Man to all men and women provided they are the 'knowers' (*'ārifīn'*), those who know the Absolute from the Absolute in the Absolute. But those who project their ego to the Absolute and see only the subjective image of their social religion are 'the ignorant ones'.

Fuṣūṣ introduces a new emphasis, namely that the Perfect Man is the Guardian of the Universe; his inner calm brings order to the Universe. The Universe will not be destroyed with the presence of the Perfect Man in it[257] because he is the link between the first of things and the last of things. Indeed he is the first and the last, because he is the *tasbih* (remembrance and praise giving) of the universe and through his *ḍikr al-Allāh* (the remembrance of God), the world is held together. As a comprehensive being he becomes superior to the angels and his status as an archetype of the universe gives him the authority to command. The concept of the Perfect Man is above gender, because it is neither a man nor a woman but essentially a being, an individual or a divine manifestation.

We shall review in the following chapter all the following concepts and critically examine their status in terms of the Islamic perspective as a system of ideas.

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[257] *Fusûs, p. 20, Qaysari's commentary on Fusûs, vol 1, p. 178- Affifi, 'The Mystical Philosophy' p.84- Ibn` Arabi, The wisdom of the Prophets, p.12. Izutsu, Sufism and Taoism, p.227.*

CHAPTER 5

GENERAL CRITICAL REVIEW AND CONCLUSION ON THE DOCTRINE OF THE PERFECT MAN

5.1 SUMMARY OF IBN` ARABI'S MAJOR WORKS, FUTŪḤĀT AND FUSŪS

5.1.1 THE SALIENT POINTS IN THE FUTŪḤĀT AND THE FUSŪS

5.2 FUNCTIONS OF THE DOCTRINE

5.2.1 THE PERFECT MAN IS THE REPRESENTATIVE OF GOD

5.2.2 THE PERFECT MAN IS THE POLE (QUTB)

5.2.3 THE PERFECT MAN HAS THE CREATIVE POWER

5.2.4 THE PERFECT MAN IS THE MIDDLE REALM (BARZAKH)

5.2.5 THE RELATIVE CONCEPT OF INSĀN AL-KĀMIL, NABI, RASŪL, IMĀM AND WALI

5.2.6 PLACE OF THE CONCEPT WITHIN IBN `ARABI'S SYSTEM OF THINKING

5.3 CRITICAL REVIEW

5.3.1 HOW FAR IS THE DOCTRINE OF THE PERFECT MAN ISLAMIC?

5.3.2 THE PERFECT MAN AS THE "BARZAKH"

5.3.3 IS THERE A QUR'ANIC BASIS FOR THE "BARZAKH"?

5.3.4 IS THERE A NEOPLATONIC PARALLEL TO BARZAKH?

5.3.5 IS THE CONCEPT OF THE BARZAKH APPLICABLE TO SOUL?

5.3.6 SIGNIFICANCE OF "BARZAKH" FOR DEPTH PSYCHOLOGY

5.4 FOLLOW- UP TO THE PRESENT STUDY

5.5.1 FINDINGS

5.5.2 CONCLUSION

5.1 SUMMARY OF IBN` ARABI'S MAJOR WORKS, *FUTUHAT* AND *FUSŪS*

In reality, both the major works, Futūḥāt and Fusūs, constitute one discourse. While the idea of epiphany (*tajalli*) is given by *Futūḥāt*, the *Fusūs* gives its interpretation and analysis. As far as approach is concerned, the Qurānic dual emphases on both the meditative (*dikr*) and reflective (*fikr*) perspectives pervade Ibn` Arabi's works.

﴿إِنَّ فِي خَلْقِ السَّمٰوٰتِ وَ الْأَرْضِ وَ اخْتِلَافِ الَّيْلِ وَ النَّهَارِ لَاٰيٰتٍ لِّأُولِي الْأَلْبَابِ
الَّذِيْنَ يَذْكُرُوْنَ اللهَ قِيٰمًا وَّ قُعُوْدًا وَّ عَلٰى جُنُوْبِهِمْ وَ يَتَفَكَّرُوْنَ فِي خَلْقِ السَّمٰوٰتِ
وَ الْأَرْضِ ۚ رَبَّنَا مَا خَلَقْتَ هٰذَا بَاطِلًا ۚ﴾

> In the Creation of heavens and earth, and the difference of day and night are signs for people of understanding, who contemplate the reality of God while standing, sitting and reclining, and reflect upon the creation of the heavens and the earth, and say: Our Lord! You have not created this in vain.[258]

Ibn` Arabi combines his mystical experiential discoveries with theosophical speculations (as stated in 3.3.0). Both his great works, *Futūḥāt* and *Fusūs,* express this duality, but a general distinction can be made between them. The *Futūḥāt* are full

[258] *Qur'ân: 3. 190-191*

of general insights, forming the bulk of this theory of the Perfect Man both in relation to the Absolute and in relation to the cosmos[259]. The vast mystical declaration that Man is God's manifestation (*Mazhar al-Haqq*) is both about God's Reality and the Reality of His created Realm. These insights are mentioned in *Fusūs*[260] under a more systematic concept of 'comprehensiveness' (*Jām'iyat*), where the discourse of the Perfect Man is expressed in the terms of comparative prophetology the like of which we have never seen before, each prophet being a special angle of the mirror of the Perfect Man in which no other reality but God is reflected (see 4.4.1).

In fact, all the related concepts in the doctrine of the Perfect Man revolve around the postulate that man is both comprehensive of creation and also a bridge between the different orders in creation. Thus he is the manifestation '*mazhar*' and Vicegerent *(khalīfa)* of God in the universe (refer, 4.4.1).

The other concept which Ibn `Arabi in the Fusūs expounds on what is already said in the Futūḥāt is that of the Middle World (*Barzakh*)[261] as a link between the physical and the spiritual worlds, between the Inner and the Outer (*ẓāhir and bāṭin*), the Seen

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[259] *Nasr, Three Muslim Sages, pp.92-98.*

[260] *Ibn` Arabi, Fusûs, p.55. Dawud b. Mahmood. 'Commentary on the Fusûs al-Hikam' pp. 182, 203, 207. Khawarzimi, An Account on the Fusûs al-Hikam' pp. 91, 122, 146, 150.*

[261] *Ibn`Arabi (after 1229)* Fuṣūs al-hikam *(The Bezels of Wisdom), ed. A. Affifi, Cairo, 1946; trans. R.W.J. Austin.* The Bezels of Wisdom, *New York: Paulist Press, 1980.*

and the Unseen (*shahādat and ghayb*),[262] between which Man is a link. Let us immediately point out that the Inner-Outer and the Seen-Unseen do not describe the structure of the Absolute itself because for God everything is manifest and everything is one. These terms are in reality the very structure of the human consciousness of the Absolute. Hence Ibn `Arabi's term *Barzakh* arises out of the human condition which is manifold and comprehensive.

As a principle of mediation (*Barzakh*) between manifestations, man maintains hierarchy of being. Man is a *barzakh* (middle ground) both horizontally and vertically, between manifestations and between the source and manifestations. He is therefore called the axis (*miḥwar*) and the Pole (*qutb*) of the Universe.[263]

More overwhelming is the underlying unity and distinctions between the major strands of the prophetic history wherein Ādam and Jesus reflect the act of divine creation. In Muhammad the reality of the Word of God reaches its consummation, the unfolding of the full image of the Perfect Man as the revelatory process reaches its final stage[264].

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[262] *Qur'ân: 59. 22.*

[263] *Ibn`Arabi, op. cit., 2: 391, 1. 20. Quoted from "History of Islamic" Philosophy part 1, chapter 30, by William Chittick, p.507. Fusûs, pp 13-14/15. Affifi, Mystical Philosophy, p.66 note.*

[264] *Ibn` Arabi, Fusāṣ al-Hikam' rendered into English by Bulent Rauf, vol 4, p.1051. Khawarzimi, An Account on the Fusûs al-Hikam' pp. 206, 1066.*

Ibn `Arabi in the last chapter of Fusūs "A Ringstone of Wisdom of Singularity in the Word given to Muhammad" deals with the personification of wisdom in a specific prophet. He begins the chapter as follows:

إنما كانت حكمته فردية لأنه أكمل موجود في هذا النوع الإنساني، و لهذا بُدِئَ به الأمر و ختم: فكان نبياً و آدم بين الماء و الطين، ثم كان بنشأته العنصرية خاتم النبيين.

"Prophet Muhammad is the wisdom of singularity because he is the most perfect existent in the human species. That is why the whole affair began with him and is sealed with him. For he was a prophet while Ādam was between water and clay. Then, in his elemental configuration, he was the Seal of the Prophets."[265]

In this important passage Ibn `Arabi alludes to Prophet Muhammad as the Mirror of Singularity and a grand image of the Perfect Man. The Prophet Muhammad is the first creation and as such the locus of manifestation for singularity, which is identical with triplicity that is made of entity, spirit and body[266]. Jandi (one of the commentators of Fuṣūs) explains that his immutable entity is the greatest and most

[265] *Ibn` Arabi 'Fusāṣ al-Hikam' qouted by Murata "The Toa of Islam" p. 188.*

[266] *Jandi, sharh Fusāṣ al-Hakim, p. 671 qouted from "The Toa of Islam" p. 189.*

all-embracing immutable entity, that is, the Reality of Realities. At the level of his spirit, he was a prophet sent out to the spirits of all prophets. At the level of his corporal form he was the seal of the prophets[267]. So the prophet embraces all the Divine Names in a Comprehensive Unity as the most perfect being in the human species.

A comment here on the special nature of the Human Archetype will not be out of place. Unlike another archetype, which has a definite form and nature, the human archetype is indefinite. It is what he is, thinks, feels and knows. He is what he is occupied; he is what he chooses to be[268]. It is this ungivenness of the Human archetype that Giovanni Pica Della Mirandola mentions so eloquently in his *Oration on the Dignity of Man* (Miradola died In 1494, the fiery advocate of spiritual humanism):

> "He (God) set him in the middle of the world and thus spoke to him:' I have placed you at the very centre of the world, so that from the vantage point you may with greater ease glance about you on all that the world contains. We have made you creature neither of heavens nor

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[267] *Ibid*

[268] *Nasafi, Insān al- kamil (The perfect Man) p. 5.*

> of earth, neither mortal nor immortal, in order that you may, as the proud shaper of your own being, fashion yourself in the form you prefer. It will be in your own power to descend to the lower, brutish forms of life; you will be able, through your own decision, to rise again to the supreme orders whose life is divine."[269]

It is this 'emptiness' of the human archetype that each individual human has to fill in by his choice; what he wishes to become, to what level he would like to belong- angelic or animal, lifting himself to his divine origins or getting entrapped in his earthly associations, remaining a fragment of all or becoming all (see 3.3.2), a comprehensive being on par with the universe. The dynamics of the human archetype are profoundly expressed by the philosopher Plotinus. He says:

> "Let us act by the Higher in us, by the All in us. Our task is then to work for our Liberation from the lower sphere, serving from all that has gathered around us, the total man is to be something different from just a body ensouled."[270]

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[269] *Mirandola, Oration on the Dignity of Man, pp. 7-8.*

[270] *Plotinus, The Ennedads: 2.3.9 translated by Stephen Machenna.*

"The Higher in us, the All in Us" is Ibn `Arabi's perfect and comprehensive Man. It is worth noting that Izutsu point outs how similar Ibn`Arabi's concept of *fayd (*generous outpouring of the Divine) and *tajalli* (epiphany) are to the idea of "emanation" of Plotinus as these terms all confirm that Man is the manifestation[271] (*Mazhar*) of the Supreme One. Let us sum up the salient points of Ibn `Arabi's Discourse from both his major works.

[271] *Izutsu, Sufism and Taoism, p.154.*

5.1.1 THE SALIENT FEATURES IN THE FUTŪḤĀT AND THE FUSŪS

a) FROM FUTUHAT:

Under the concept of macrocosm, microcosm, animal man and perfect man (cited in 3.2, 3.3, 3.3.1,), Ibn `Arabi creates a schema under which each concept is linked with the other, the scheme resting on the two postulates:

(1) Man is created in the Image of God,

(2) The universe is created in the Image of Man.

Man is the Exemplar of the universe. The universe is the objectification of the form of human knowledge. Both are called by each other's name. The universe is called Greater Man (*Insān al-Kabīr,* see 3.3.1) and Man is called Smaller Universe (*'Ālam al-Ṣaghīr*). Being the bearer of the Names and Attributes of God as his *Maẓhar* (Manifestation) Man is God's Vicegerent.[272]

b) FROM FUSŪS

The Fusūs carries further the idea of Man as a comprehensive Being (see 4.4.2). Whether he is called Perfect Man or the Archetypal man he is like the royal imprint of

[272] *We have already discussed thoroughly on chapter 4 under the section 4.1.2.*

the king's ring by which the royal treasure (Divine Words) is sealed. Man is vicegerent of God from this viewpoint also that, being the royal seal, he bears in his soul the imprint of the divine attributes and of the realities of both the worlds. The Perfect Man is also the Guardian of the universe. Being the microcosm he is the axis of the macrocosm, both appear to be bound as one reality, of the knower and the known, of the self and being. Being the representative of the divine unity, the Perfect Man guards the unity of the cosmos and of each and everything![273]

The work we have cited above also refers to the meaning of *Fataḥ* (singular of *Futūḥāt*) as not only opening in which the same concept is used for the opening chapter of the Qurān, *fātiḥa* but also the opening of heart or of eyes. In Ibn `Arabi's work in the *Futūḥāt*, the concept *Fataḥ* generally means unveiling or intuition about spiritual matters. The relationship between the *Fuṣ* and *Fataḥ* seems to be that a *Fuṣ* as one of the aspects of the Perfect Man is not arrived at through any logical process or demonstration (*burhān*) but through unveiling through *Fataḥ*, thus a *Fataḥ* is the medium, *Fuṣ* is the message[274]. Futūḥāt and Fuṣūs therefore constitute a unity.

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[273] *Fusûs al-Hikam p.178.*

[274] *Khawarzimi, An Account on the Fusûs al-Hikam' p. 111-112.*

Ibn `Arabi's work rests on the epistemological unity of the mystical and philosophical (*dikr and fikr*) methods, the unity of experiential and scholastic speculations. This method which is summed up in Ibn `Arabi's term of *Fatah* (Opening) that is also known as *kashf* (unveiling)[275] (see 4.4.1). It seems to be the main reason that mystics chose to follow Ibn `Arabi. We now turn to examine the function of the Perfect Man in order to find the system of Ibn `Arabi's ideas.

[275] *Chittick. "The Sufi Path of Knowledge" Ibn al-Arabi's metaphysics of imagination; p. xii.*

5.2 FUNCTIONS OF THE DOCTRINE

5.2.1 THE PERFECT MAN IS THE REPRESENTATIVE OF GOD

The functions of the Perfect Man in Ibn` Arabi's Doctrine are not those of an individual. They are of the Archetype of the Perfect Man, both the actual exemplar of the perfection and the Potentiality for each human being. The Perfect Man functions as a *Mazhar* (Manifester), as a *Tawasut* (connection) between God and creation; and he functions as *barzakh* (middle/mediation) between various spheres of creation. Carrying the divine Breath within him, he bears the imprint of authenticity and as such is the Guardian of the Divine word. The Perfect Man is the Vicegerent (*khalifah*) of God on earth and in the Universe on the basis of his comprehensive being[276]. The Perfect Man has an Outer form which is the mirror of whatever is in the manifest world. He has an Inner form which is the mirror for the Names and Attributes of God. That is why God says, "I am his hearing and his sight"[277].

For Ibn` Arabi, God made him His Vicegerent, because he guards the creatures of God just as the King guards his treasuries by sealing them; so long as the king is seal remains on them, none dares to open them save by his leave.

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[276] *Fuṣūs, pp 23-24/55 quoted by Izutsu, Sufism and Taoism, p.226.*

[277] *Ibn` Arabi, al-Tadbirat al-ilahiyyah, p. 242-243.*

فاستخلفه في حفظ الملك فلا يزال العالم محفوظاً ما دام فيه هذا الإنسان الكامل.

> "Thus God has appointed him as the "Vicegerent" in the guarding of the Universe. The Universe will remain guarded as long as there is in the Universe the Perfect Man.".[278]

The cosmos continues to be guarded whilst this Perfect Man is there. There is a mysterious passage in the Fuṣūs, which further illustrates the question of the Perfect Man as the Guardian of the world.

> "Dost not thou see when shall he (the Perfect Man) depart (to the next world) and his seal shall be removed from the treasury of this world, there shall no more remain in it that which God stored therein, but the treasure shall go forth, and every type shall to its (ideal) antitype, and all existence shall be transferred to the next world and sealed on the treasury of the next world for ever and ever.[279]

So the Perfect Man functions as a pillar and preserver of the universe because he is the link between the first of things and the last of things. `Abd al-Karim Jili

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[278] *Fuṣūs, pp 13-14/15, quoted from Comparative study, p227.*

[279] *Ibn` Arabi, Fuṣūs, quoted by Nicholson, Studies in Islamic Studies, p.156.*

(832/1428) the author of "*al- Insān al- Kāmil*" ('The Perfect Man') makes the same distinction as Ibn `Arabi.[280] However, the concept of the Guardian of the Divine word and Preserver of the Universe in Sufi thought is not a new idea but it comes down to us from very early Islam. Imām Ali is reported to have said:

> "The earth can not exist without the Proof of God and His Guardian."[281]

[280] *Nicholson, Studies in Islamic Mysticism, p.130.*

[281] *Āmuli, 'insān al- Kāmil in the Nahj al-Balagha' Qiyam Publication, Qum, p125.*

5.2.2 THE PERFECT MAN IS THE POLE (*QUTB*)

The Perfect Man being the microcosm, he is the axis of the macrocosm. In Ibn`Arabi's writings the Perfect Man presents himself not as a metaphysical abstraction but as a real spiritual "pole" (*qutb),* of the epoch, who was entrusted by God to lead humanity to salvation. He is the heart of humanity and the pole (on which all Creation revolves) of community. If all humanity is a "person" and that person has a heart, the heart will be the Perfect Man. So the Perfect Man compares to the 'Pole' (*qutb*) and to the 'heart of the world' (*qalb al-'ālam*).

The notion of *Qutb* has deep roots in Islamic mysticism. Sayyid Sharif al-Razi (d. 404/963) states in his collection of Imām Ali's Speeches the (*Nahj al-Balāgha)* that he identified the place of 'Imām' as central and pivotal "*mahal al-qutb*".[282]

The Sufis in general regards Imām Ali as the '*qutb al-`Ārifīn'* the pole of the mystics.

As we have said under the section 4.3, men and women have their share in every level of spirituality. There have been several women *qutbs*,[283] Ibn `Arabi mentioned some of them (see, 4.3). Both earn the coveted title of "friends of God" (*wali Allāh*) and both are the servants of God (`*Abd Allāh*).

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[282] *Ali, b. Abi Talib. Peak of Eloquence compiled by al-Razi, Sayyid Shaeef, third sermon*

[283] *Futūhāt. III, p.89.*

5.2.3 THE PERFECT MAN HAS THE CREATIVE POWER (*WILAYAT AL- TAKWĪNI)*

In Ibn `Arabi's perspective the Perfect Man is possessed with a supernatural power by which he could dominate Nature by his will. He is endowed with the power of *taskhīr* (controlling some thing at will) and the power of *takwīn* (creative), which God implanted in him. The Perfect Man creates objects in this world by simply uttering the command "be"(*kun*)[284]. As we have mentioned in the second chapter (section: 2.3.3) that the Prophet Moses was empowered by God to convert his staff into a serpent, to transform water into blood, and to split the sea with a strike of his staff.

The prophet Jesus was empowered to cure the sick without medicine, to make the blind see, to bring the dead back to life, and, according to the holy Qur'an, to speak to the people while he was in the cradle. The prophet Mohammad was equipped with superb "speech" the Qur'an, which challenged mankind to produce a similar recital.

However, the supernatural power given to the Perfect Man is to demonstrate the Power of God and invite people to repentance and righteousness. We have referred to this question under the section 4.2, referring to *Fuṣūs* and under the section 3.4.1, referring to *Futûhāt,* that such powers delegated to the Perfect Man correspond to his comprehensive being!

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[284] *Amuli 'Adab Fana-e-Moqarriban' vol, 1 p. 153.*

5.2.4 THE PERFECT MAN ISTHE MIDDLE REALM

In Ibn` Arabi's viewpoint the Perfect Man functions as a middle realm. He constitutes the all-important link or an intermediary stage *(Barzakh)* between Divine and World. He is the Great Middle Between the Corporeal and the Spiritual World, between God and His manifestation, Universality and Particularity, between Spirit and Matter.[285]

Therefore, all the Divine Names and their Attributes are displayed in the Perfect Man because he is mediator between God and the universe, since he comprehends both the divine and the engendered realities. In God, the One and Many are united. As Ibn` Arabi depicts the level of reality in the light of "the Transcendent Unity of Being" *(Waḥdat al-wujūd)*. Hence, there is ultimately one Being, one Reality; all else in a sense consists of reflections of the Divine Names and Attributes upon the mirror of nothingness. In the Perfect Man the One and Many are reunited in the midst of their very separation.[286]

In this context, the Perfect Man is a bridge and mediator because he is a comprehensive being in God's intention. He is the Mediation between the outer and the inner, between the point and the circle. In this outer aspect he is a creation, and in his inner aspect he is a Manifestation of God (*Maẓhar Haqq*).

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[285] *see, 2.3.2, 2.4.1*

[286] *cited on 2.3.1.*

5.2.5 THE RELATIVE CONCEPT OF INSĀN AL-KĀMIL, NABI, RASŪL, IMĀM AND WALI

In the light of the functions of *Insān al- Kāmil* as the archetype of Human Perfection the concept enlisted here seems to constitute one semantic field. The general function, namely of the Vicegerent of God, encompasses all these categories[287], whether one be a Prophet or an Imām is the Vicegerent of God (see, 3.5). The Prophet or Imām's act is not only historical and cultural, limited to a particular time or social environment. It is a universal act; it is comprehensively interactive with nature.

Let us look at the concepts before us in two sets of pairs

(1) *Nabi* and *Rasūl*, the Prophet and the Apostles

(2) *Imām* and *Wali*, the Exemplar and the Guardian

The first set constitutes a unity of message and messenger sent to a particular community or the whole of humanity. The *Nabi- Rasūl* mediates between God and Man, and as such one may say that he comes under the category of the Perfect Man as *Barzakh*, the Middle ground.

[287] *Futūhāt, 2:272.*

The second set constitutes another unity of Exemplar and Guardianship. The Imām not only is the Perfect Exemplar of the *Sunnah* of a given Apostle whom he follows but also under the general category of the Vicegerent of God in the universe has a cosmic status (see, 3.1). Hence, all those titles, which describe the Perfect Man as Axis, as pole, as pillar, are all used for the Imām particularly in the Sufi[288] and the *Shī`a* tradition[289]. The cosmic station is directly linked with the role of '*Wali*' (Guardianship/Saintship) who guards not only the universal order but carries within himself the meaning of the Revealed Word[290] *Nabi-Rasūl* and *Imām-Wali*, are thus placed under the influence of Ibn `Arabi in a cosmological context. We shall close this brief review by seeing how the doctrine of *Insān al- Kāmil* involves a wider framework in Ibn `Arabi's system of thought.

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[288] *Nasafi, 4-5 quoted from Islamic Quarterly magazine, University of Pennsylvania, p.124.*

[289] *For the theory of Imāmate in Shīism, see 'al-Mufid, Kitab al-Irshad, the book of guidance, first chapter, also see "The theology of Shaikh al-Mufid" (d.413/1022) "by Martin J. McDermott, Beirut, 1978.*

[290] *Āmuli, The Perfect Man in the Nahj al-Balagha, p.125.*

5.2.6 PLACE OF THE CONCEPT WITHIN IBN `ARABI'S SYSTEM OF THINKING

As mentioned at the outset of this study under this section of Ibn Arabi's teachings, (see 2.3.1) his entire system of thought is constituted around the Idea of the Unity of Existence (*Waḥdat al Wajud*), based on the Qurānic conception of *Ahadiyya* (Unicity of God). Ibn `Arabi's concept does not allow any duality within the Divine Unity neither division or by addition. The doctrine of the perfect Man does not therefore imply a second absolute because it would then compromise the very foundations of Islamic theology.

To resolve this question, we have to re-examine Ibn Arabi's idea of Unity itself. As we have said in the chapter dealing with his teachings, Ibn `Arabi maintains the fact of the existential multiplicity of the World. Obviously, multiplicity comes under the idea of 'manifestation' (*maẓhar*). It appears that the idea of unity has two ends: One, the absolute Unicity and simplicity of the source of Lord of Existence, and another, the Unity of the Multiple World (see, 2.3.1). The Idea of the perfect Man can fit in Ibn `Arabi's system only when it represents the Unity of the Multiplicity, a manifestation of the Creative Power of One. It is in this way the Perfect Man is the Representative or Vicegerent of God in the Universe. If we look at the Perfect Man as

a light (*Tajalli*) from the light of God manifested in the power of His Creation, which is the multiple worlds, it forms part of the meaningful whole of the Doctrine of Ibn `Arabi. In other words, the Perfect Man himself is the Representative of the Unity of Existence. Let us examine how far the doctrine of the perfect man is Islamic?

5.3 CRITICAL REVIEW

5.3.1 HOW FAR IS THE DOCTRINE OF THE PERFECT MAN ISLAMIC?

The only notable forerunner to Ibn` Arabi, as far as the concept of *al-insān al- Kāmil* is concerned, is Bayazīd Bistāmi (d.874) who spoke of the state of 'annihilation' (*fana)* in which man becomes 'Perfect and complete' (*al-kāmil al-tāmm*).[291] It is this dual conception of the human perfection that seems to have inspired Ibn`Arabi to develop a systematic doctrine of the Perfection and Comprehensiveness of Man. In both of his major works, *Futūḥāt* and *Fuṣūṣ,* as we have seen, Ibn `Arabi offers a detailed, philosophical and mystical doctrine of the Perfect Man. In '*Fuṣūṣ al-Hikam*' in particular, which is an esoteric discourse on Qurānic prophetology, each prophet is depicted as a Mirror of Human Perfection.

The inspiration behind all types of inspiration about Man in general and about the Perfect Man in particular is the hadīth cited in both *Futūḥāt* and *Fusûs*:

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[291] *Jahangiri Mohsin, "Mohȳ al-Dīn Ibn `Arabi," p.226.*

And also see, Khurshid Ibrahim & Ahmad al-Shantnawi, Dairt al-Ma`arif al-Islami (Islamic Encyclopaedia), p.49.

"God created Ādam after His Form"[292]. The other hadīth, which further substantiates the doctrine, is "Whosoever knows himself knows his Lord"[293]. There must be then correspondence between self-knowledge of man and the knowledge of God as man is made after the Divine Form.

The Islamic nature of the doctrine of the Perfect man seems to involve the following Quranic verses:

1) "Then He made him complete and breathed into him of His spirit[294]" (see, 2.4.2).

2) "We have indeed created man in the best of moulds"[295] (see, 4.1.5).

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[292] *Ibn` Arabi, Futūhāt, 1, 62, 97, 111- Futūhāt: 11, 129, 510, 516 -Futūhāt: 111, 109, 165, 266, 282, 295, 340, 412, 492 Futūhāt: IV, 135, 141, 306, 311, 431. Fusûs, p.55. Dawud b. Mahmood. 'Commentary on the Fuṣūs al-Hikam' pp. 182, 203, 207. Khawarzimi, Commentary on the Fuṣūs al-Hikam' pp. 91, 122, 150.*

[293] *Futūhāt, I: pp, 352, 460, 467, 472, 661. Futūhāt, II: pp, 153, 256. Fusûs, vol 1, pp, 69, 81, vol 2, pp, 34, 60, 85, 324. Āmadī, Ghurar al-Hikam, Hadith 4637, p. 232. Akhlaq dar Qurān, (the Discourse of Ethics in the Qurān) vol 1, p. 328.*

[294] *Qurān: 32:9. ﴿ثُمَّ سَوَّىٰهُ وَنَفَخَ فِيهِ مِن رُّوحِهِ﴾ (Fuṣūs, chapter 1)*

[295] *Qurān: 95:4, ﴿لَقَدْ خَلَقْنَا الْإِنسَانَ فِي أَحْسَنِ تَقْوِيمٍ﴾36:12. ('An Account on the Fuṣūs al-Hikam' chapter 1, p. 119, 151.)*

3) "We enlisted all things in the Manifest Exemplar (*Imām Mubīn)*"[296] (see, 3.2).

Ibn` Arabi elucidates that "God composed man's outer image *(sūra zāhira)* from the realities *(haqā'iq)* of the universe and its forms, and He composed his inner image *((ṣūra bātina)* in His own image".[297] Thus Man is made the Best of All Creation, because of his dual perfection, his universality as a comprehensive being and his spirituality as a self conscious being. The Perfect Man reflects as the image of God and the Archetype of the universe because he is a *Maẓhar* (Manifester) between God and creation. It is the soul of man, which is enlisted in the unity of the universe.

4) "O Mankind! Have fear of your Lord who created you out of one single soul (*nafsin wāḥidah*) and created from it its mate, and raised from them many a man and many of women".[298]

According to some commentators of Fuṣūs this verse must have played a key role in Ibn Arabi's thought of the Perfect Man.[299] The one invisible Reality of Man is

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[296] *Qurān, 36: 12.* ﴿وَكُلَّ شَيْءٍ أَحْصَيْنَٰهُ فِىٓ إِمَامٍ مُّبِينٍ﴾ *(Tamhīd al-Qawā`id, vol: 1, p. 100)*

[297] *Ibn` Arabi, Fusûs, p.55. Dawud b. Mahmood. 'Commentary on the Fuṣūs al-Hikam' pp. 182, 203, 207. Khawarzimi, Commentary on the Fuṣūsal-Hikam' pp. 91, 122, 150.*

[298] *Qur'an, 4: 1.*﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً﴾

expressed in man and woman and yet it remains one reality. Hence Ibn `Arabi keeps his 'image of perfection' above gender, because it is neither a man nor a woman but essentially an individual, one who retains his original being as one universal soul (see, 4.3). The Perfect individual is one who has attained to his primary unity and simplicity. It is as such he belongs to God and as such he returns to God. Hence the Quranic verse:

5) "Verily we belong to Allāh, and certainly unto Him shall we return"[300]

This verse brings onto the final constitution of Man. Our outer form, our corporeality, is derived from the earth and the sun and the stars, but our inner form, our spiritual substance, is from another source which is expressed in the words of the verse cited here, "We are of God". The Origin of our reality is God and our returning is towards God. The being of the Perfect Man is thus one complete circle beginning as though from "In the Name of God" and returning with "We are of God". Hence, the Perfect Man is one who has gnosis of his origin and constitution. With such self-realisation and manifestation Man is made the representative of God in the world.

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[299] *Dawud b. Mahmood. 'Commentary on the Fusûs al-Hikam' 213-214.*

[300] *Qurān, 2: 156.* ﴿إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ﴾

"Verily we are going to make a vicegerent (*khalīfa*) in the earth"[301] (see, 4.1.1)

The notion of *khalīfa* (Vicegerent) is the culmination of the Quranic conception of Man. Ibn `Arabi's doctrine of the Perfect Man is built on these Islamic foundations. Ibn `Arabi remains fully aware of the danger of speculating about the Quranic ideas as expressed in the following verse:

﴿ هُوَ الَّذِيٓ اَنْزَلَ عَلَيْكَ الْكِتٰبَ مِنْهُ اٰيٰتٌ مُّحْكَمٰتٌ هُنَّ اُمُّ الْكِتٰبِ وَ اُخَرُ مُتَشٰبِهٰتٌ ؕ فَاَمَّا الَّذِيْنَ فِيْ قُلُوْبِهِمْ زَيْغٌ فَيَتَّبِعُوْنَ مَا تَشَابَهَ مِنْهُ ابْتِغَآءَ الْفِتْنَةِ وَابْتِغَآءَ تَاْوِيْلِهٖ ۚ وَمَا يَعْلَمُ تَاْوِيْلَهٗٓ اِلَّا اللّٰهُ ۘ وَالرّٰسِخُوْنَ فِي الْعِلْمِ يَقُوْلُوْنَ اٰمَنَّا بِهٖ ۙ كُلٌّ مِّنْ عِنْدِ رَبِّنَا ۚ وَمَا يَذَّكَّرُ اِلَّآ اُولُوا الْاَلْبَابِ ۝

"He it is Who has revealed unto thee the Scripture wherein are clear revelations, they are the substance of the book and other verses which are allegorical and ambiguous (*mutashabah*)[302]. But that in whose heart

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[301] *Qurān, 2: 30.* ﴿إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً﴾ *Ibn `Arabi mentions this verse several times in the Futūhāt and Fuṣūs, to develop the Idea of Perfect Man. Futūhāt, II, pp, 68, 129, 651. Futūhāt, III, pp, 81, 164, 191, 384, 410. Fuṣūs, vol, 1. pp, 76, 163, 222. An Account on the Fuṣūs al-Hikam, chapter 1, p. 113.*

[302] *The motashabeh, the dubious verse or figurative language susceptible to different interpretation, like "the hand of God in their hand" (48:2). The concluding clause declares that "None knows the correct explanation of them" leaves no room for any ordinary scholars to ever claim to possess the knowledge of these verses,*

is some crookedness (*zaygh*) pursues that which is allegorical seeking to cause dissension by their explanations. None knoweth their (*hidden*) explanations except God, and who are sound in knowledge that say: All the revelations are from our Lord; (thus) mindeth save those endowed with (*wisdom*)."[303]

Ibn` Arabi's work is not that of ordinary speculation but of the purity of introspection and 'unveiling' and of inspiration received from the divine source itself. Those who are sound in knowledge, as the Qurān itself says, understand the ambiguous verses in their total context through contemplative means. The Qurān provides the unity of *ḍikr* (contemplation) and *fikr* (discursive reflection)[304] as that epistemological foundation on which the Qurānic meaning could be grasped.

More serious is the objection that has been raised from the times of Ibn Taymiya[305] to `Abd al-Wahhāb[306] that such speculations are tantamount to *shirk*, qualifying the

except the ones "rooted in knowledge" to mean those who have been given the knowledge, by God. (The Holy Quran, Commentary by Poya Yazdi and Ahmad Ali, p.247.)

[303] *Qurān, 3:7. (The Holy Quran, translated by Poya Yazdi and Ahmad Ali)*

[304] *Qurān, 2: 190.*

[305] *Ibn Taymiya, al-Furqān, pp, 192, 198, 224, 228.*

[306] *Subḥāni, Āyīn e Wahābiyat, p. 208, 253, 259.*

absolute transcendence of God. Ibn `Arabi's doctrine of the Perfect Man seems to suggest another divinity (*Ilāh*) as we have mentioned whereas the Qurān categorically and uncompromisingly says, no other divinity, (*Lā ilāh*) except that of God[307]. As far as the doctrine goes, Sadr al-Din Qunawī, a contemporary and a disciple of Ibn `Arabi and a philosopher in his own right, has given the irrevocable response to this kind of criticism by pointing out that between Man and God there is no implication here of any union, incarnation, Transformation of Man becoming God; there are no two existents involved here for there is and will always be one existent, (*moujūdun fīh)* man being extant in God and non-existent (*ma`dūm benafsehī*) by himself![308]

[307] *Qur'ân: 2. 255.*

[308] *al-Qûnawî, Mirāt al-Ārifīn, p.10.*

5.3.2 THE PERFECT MAN AS THE "*BARZAKH*"

According to Ibn` Arabi as we noted several accessions is an intermediary between God and the Universe. The Perfect Man is the Great Middle between the Corporal and the Spiritual Worlds, between Universality and Particularity, between Spirit and matter.

Therefore, all the Divine Names and their effects are displayed in the Perfect Man because he is mediator between God and the universe, since he comprehends both the divine and the engendered realties. In God, the One and Many are united, as Ibn` Arabi depicts their unity in the light of "the Transcendent Unity of Being" *(wahdat al-wujud).* According to that there is ultimately one Being, one Reality, all else in a sense consists of reflections of the Divine Names and Attributes upon the mirror of nothingness. In the Perfect Man the One and Many are reunited in the midst of their very separation (cited on chapter 2, section 3.1).

The Perfect Man is a bridge and the middle because he is a comprehensive being in God's intention. He is the Mediation between the outer and the inner, between the point and the circle. In this outer aspect he is a creation, and his inner aspect he is a Manifestation of God (*Mazhar Haqq*).

5.3.3 IS THERE A QUR'ANIC BASIS FOR THE CONCEPT OF PERFECT MAN BEING THE "*BARZAKH*"?

The term, *barzakh*, appears three times in the Qur'ân as follows. The first two verses refer to the same meaning- *barzakh* in the meaning of barrier between two bodies of water, and the third verse refers uses the term for the middle period between death and resurrection.

(1)

﴿وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَٰذَا عَذْبٌ فُرَاتٌ وَهَٰذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَحْجُورًا ﴿٥٣﴾﴾

"And He it is who has given freedom of movement to the two great bodies of water- the one sweet and thirst-allaying, and the other salty and bitter- yet has wrought between them a barrier and a forbidden ban".[309]

(2)

﴿مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ﴿١٩﴾ بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيَانِ ﴿٢٠﴾﴾

"He has given freedom to the two great bodies of water, so that they might meet; yet between them is a barrier which they may not transgress".[310]

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[309] *Qur'ân, 25:53.*

(3)

﴿حَتَّىٰٓ إِذَا جَآءَ أَحَدَهُمُ ٱلْمَوْتُ قَالَ رَبِّ ٱرْجِعُونِ ﴿٩٩﴾ لَعَلِّيٓ أَعْمَلُ صَٰلِحًا فِيمَا تَرَكْتُ كَلَّآ ۖ إِنَّهَا كَلِمَةٌ هُوَ قَآئِلُهَا ۖ وَمِن وَرَآئِهِم بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٠٠﴾﴾

"When death approaches anyone of them, the pray. 'O my Sustainer' let me return to life so that I might act righteously in whatever I have failed before.' It is indeed a word that he utters; for behind those who leave the world there is a barrier of death until the Day when all will be raised from the dead".[311]

With respect to the first two verse, Asad in his '*Message of the Qur'ân'* regards the reference to 'the barrier between the two great bodies of water' as implying the cyclic transformation of water- "its evaporation from the salty seas, followed by information of a cloud, their condensation into rain and snow which feed springs and rivers, and its return to the seas. He also refers to some mystics who see in the emphasis on two bodies of water allegory of the gulf or interaction between man' spiritual perceptions and his earthly passions".[312]

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[310] *Qur'ân, 55:19-20.*

[311] *Qur'ân, 23:99-100.*

[312] *Asad 'Message of the Qur'ân' p.556.*

However, intriguing is Asad's explanation of the barrier between the two great bodies of water, there is another simpler and straightforward way to look at the verses in question. Asad does not notice the expression "the freedom of the movement" in relation to the two bodies of water, one sweet and another salty. It is a reference to the delta of any river where it meats the sea. Both the river and the sea have "freedom of the movement" that is to move into each other; the river when it spreads out in its delta does appear a mighty body of water, and the sea is obviously another mighty mass of water. Water of the river is sweet, while the seawater is salty, and in the delta these two kinds of water meet and meet not as though there is a barrier between them. The natural order is maintained through "*barzakh*" (the barrier), which is none other but the will of God. This perspective is brought out in the following verse:

﴿لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا الَّيْلُ سَابِقُ النَّهَارِ ۚ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٤٠﴾﴾

"Neither may the sun overtake the moon, nor can the night usurp the time of the day, since all of them float through sphere according to Our Laws".[313]

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[313] *Qur'ân, 36:40.*

"Neither may the sun overtake the moon, nor can the night usurp the time of the day" as through there is a barrier (*Barzakh*) between them that keeps them apart maintaining the cosmological order. It is an ordinance (*Taqdir*) from God. It is the part of the order of the universe as God has set it. So in the body of the mother who has delivered a child her milk and her blood do not mix as through there is a barrier (*Barzakh*) between them and so are millions of birds on the earth might pounce upon us from all directions had not been prevented by an invisible barrier between them and us, which is a mercy from God.

The verse 23:100 cited at the outset of this section also refers to *"barzakh"* "for those who leave the world there is a barrier of death until the Day when all will be raised from the dead". It has led to the belief in the vast tradition of Islamic eschatology. Here also the Qur'ân uses the term *"barzakh"* to mean barrier, the barrier of death that it does not allow the soul to return to the world.

On the basis of evidence offered here, the Qur'ân limits the meaning of the term under review to the conception of 'barrier', as a principle of differentiation and preservation of cosmological and eschatological order as has been pointed out already. The Qur'ânic use of the term does not explicitly endorse Ibn` Arabi's conception of '*barzakh*' as mediation, as a middle in which both the extreme participate, or as a bridge between two levels or modes of being.

5.3.4 IS THERE A NEOPLATONIC PARALLEL TO THE CONCEPT OF *BARZAKH*?

Plotinus does not speak of the 'middle ground' between his Three Hypostases- The One, the Intellect and the Soul. There is no '*BARZAKH*' between the One and the Intellect, between the Intellect and the Soul, between the Soul and the World. He does the raise the question about 'movement' as the Intermediary between the One and

Intellect. Aristotle and regarded The One as the First Mover as it move to create the

Intellect. But Plotinus would not agree to this kind of formulation because it would make movement as the second Hypostasis, not the Intellect. It solves the question by saying that The One by its power and presence emanates its subsequent as from the

Sun the Light of the Sun follows. But is there a middle category between the principles and the Intellect itself that are Identity and different, Rest and movement.

There also there seems to be no need for middle between any of the Principles, say, between Rest and Movement.[314]

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[314] *Plotinus, The Ennedads, Book 5.2, translated by Stephen Machenna, The Origin and Order of Beings following on the First. Also 2.9.1.*

5.3.5 IS THE CONCEPT OF THE MIDDLE CATOGORY (BARZAKH) APPLICABLE TO SOUL?

Let us look once again to consider whether in Neoplantonism there is such a nature, which is allotted to Man by Ibn Arabi, namely, '*Barzakhiyya*' (a middle realm) is allotted to soul itself. In the school of Plotinus it is the soul that is the middle Ground between Intellect and the World. It is through soul that the form in Intellect (divine names and attributes) is brought to appear in and upon Matter. It is soul that is One and Many, and its opposite; it is both microcosm and macrocosm. If Man too is of a dual nature, then soul is the Man- the famous statement attributed to Plato.[315]

On the basis one can say that Ibn Arabi's Doctrine is rooted in the classic Greek thought whose influence is also discernible in his conception of imagination (*'ālam al-khiyal*) as *barzakh* as imagination mediates according to Plotinus between sense Perception and Intellect.

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[315] *Plotinus, Intermediary as Soul's Nature 4.8.7; Intermediary between form and matter 3.6.17; World Soul as intermediary 4.3.11; Human Nature as Intermediary 4.6.45.*

5.3.6 SIGNIFICANCE OF IBN`ARABI'S CONCEPT OF "*BARZAKH*" FOR DEPTH PSYCHOLOGY

This is an area which is least explored and deserved and appreciation- it goes to the very heart of modern psychology:

Is there is a middle ground between and unconscious sector of human psyche? Is this a barrier that these 'two waters' do not mix? Is there a *barzakh* between the personal unconscious and collective unconscious? Is there a *barzakh* between our spiritual and earthy passion? Does our individual consciousness require such a principle that it does not dissolve into universal consciousness nor swallowed up by the unconsciousness?

We still do not know how to answer to these questions but Ibn` Arabi does challenge us to look into the wider meaning of his ideas.

5.4 FOLLOW- UP TO THE PRESENT STUDY

The foregoing findings raise questions, which are still unanswered, but they cannot be dealt with under the limited scope of the present study. We just enlist them here to present a wider dimension for any future study of Ibn` Arabi's thought.

1) At the very outset of the section on findings we have said that Ibn` Arabi is one of the leading figures in Islamic Hermeneutics (*T`awil*). It requires a separate study altogether to inquire into the hermeneutic tradition of early Islam from the Shia sources particularly those of the Fatimid scholars who specialised in '*Tawil*' to the Manuals (*Raśaįl*) of the Brethren of purity (*Ikhwan al-Safa*), the anonymous upon sources of the various schools of thought. The expression like greater Man (*Insan al-Kabir*) and smaller Universe (*Alam al-Saghir*) for Man come from of Manuals of *Ikhwan* (cited on chapter, 3 section 3.2).

2) Another area which the foregoing findings imply is how far both in terms of methodology, mood and vision of Ibn` Arabi is indebted to the experiential and ecstatic mysticism of Aziz Nasafi (d.700) Bayazid al-Bistami (d.874) and Hallaj (d.922) and to the theoretical mysticism of Ghazzali (d.1111).

3) The present study notes that Ibn` Arabi's system of thought can be further study by looking into the works of his contemporary and disciple, the philosopher Sadraddin al-Qûnawî whom we have citied already. Coupled with Abdul Karim al-Jili, the author of *Insan al-Kamil* (The Perfect Man) who also belongs to Ibn` Arabi's school. Qûnawî may offer us greater insights and solutions which Ibn` Arabi's formulations demand. Worth exploring is also the influence of Ibn Arabi on Sadraddin al-Shirazi (d.1659), one of the great Iranian Philosophers.

4) Another area of study which requires follow up to the pioneering work of Izutsu (Ref: Sufism and Taoism) concerns Ibn Arabi's balanced approach between abstraction and analogy (*tanzih* and *tashbih*) which bridges the Gulf between theoretical theology and experiential expression. It sheds a new light on the issues of transcendence and immanence. If abstraction and analogy are polarities, Ibn` Arabi opens the possibility for their unification.

5.5.1 FINDINGS

We shall conclude this study by listing some of its major findings:

1) As far as the methodology of Ibn Arabi's works is concerned, we have noted at the very outset of our General Review that he closely follows the Qurānic model of combining the reflective (*fikr*) and the devotional (*dikr*) expressions[316]. Both of his major works represent the experiential- mystical statements and the theosophical reflections[317]. As we have pointed out earlier under the summary of Fuṣūṣ and Futūḥāt, the meaning of *Fataḥ* (singular of *Futūḥāt*) as not only 'opening' in which the same concept is used for the opening chapter of the Qurān, *fātiha,* but also the opening of heart or of eyes. In Ibn `Arabi's technical term *Futūḥ* (Opening) is also known as *kashf* (unveiling), tasting, witnessing, divine effusion, divine self-disclosure, and insight.[318] The word *Futūḥ* suggests a mode of gaining direct

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[316] *In the Creation of heavens and earth, and the difference of day and night are signs for people of understanding, who contemplate the reality of God while standing, sitting and reclining, and reflect upon the creation upon the creation of the heavens and the earth, and say: Our Lord! You have not created this in vain. (Qur'ân: 3. 189-190)*

[317] *Chittick. "The Sufi Path of Knowledge" Ibn al-Arabi's metaphysics of imagination: p. xii.*

[318] *Chittick. "The Sufi Path of Knowledge" Ibn al-Arabi's metaphysics of imagination; p. xii.*

knowledge of God without any intermediate source such as teacher or rational faculty. Opening (*Futūḥ)* is the type of knowledge given to the Perfect Man (the Prophets and the Saints) "they possess the 'opening of unveiling' through the Real[319]. Ibn`Arabi believes the true knowledge is unveiled which God throws into the heart of His servants whom He wills. In his perspective, he who has no unveiling has no knowledge (*man lā kash lah lā `ilm lah)*[320].

2) Ibn`Arabi can be described as one of the leading figures of Islamic Hermeneutics *(T'awīl)* whereby esoteric meanings are derived from several concepts and symbols of scripture as we can see frequently in the Fuṣūṣ and Futūḥāt[321]. The literal meaning of the *T'awīl* is to return or take back to the origin. *T'awīl* is a Qurānic term employed in many verses[322], which means that *T'awīl* is a valid mode of

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[319] *Futūhāt, III: 116.23.*

[320] *Futūhāt, I: 218.19.*

[321] *Futūhāt, vol 1: pp 89, 200, 219, 312, 616. Futūhāt, vol 2, pp 125, 175, 298,594. Futūhāt, vol 3, pp 148, 239, 243, 395. Futūhāt, 4, pp 163, 241, 379, 560. Fuṣūs, vol 1, pp, 13, 101. Fuṣūs, vol 2, pp, 76, 107.*

[322] *"He it is Who has revealed unto thee the Scripture wherein are the verses which are the Mother of the Book and other verses which are allegorical and ambiguous (motashabeh). But that in whose heart is some crookedness (zaigh) pursues that which is allegorical seeking to cause dissension by their explanations. None knoweth their (hidden) explanations except God, and who are sound in knowledge that say: We have faith in ti; all is from our Lord." Qurān, 3:7.*

knowledge. Many Muslim scholars held that *T'awīl* and *Tafsīr* "commentary" are basically synonymous when applied to the Qurān, but most authorities drew various distinctions between the two terms with *T'awīl* normally designating a more mystical and esoteric sort of interpretation[323]. According to Henry Corbin, the concept of *T'awīl* is one of the cornerstones in Ibn `Arabi's thought[324]. For Ibn `Arabi the knowledge of *T'awīl* is not earned (*muktasab*) but it is bestowed (*mawhūb*) by God. He asserts in the Futūḥāt:

اعلم أيها الولي الحميم نور الله بصيرتك و حسن سريرتك أن العلوم على قسمين موهوبة و هو قوله تعالى ﴿لَأَكَلُوا من فَوْقِهِمْ﴾ و هي نتيجة التقوى كما قال تعالى ﴿وَ اتَّقُوا الله وَ يُعَلِّمُكُمُ الله﴾ و قال ﴿إِنْ تَتَّقُوا الله يَجْعَلْ لَكُمْ فُرْقاناً﴾ و قال ﴿الرَّحْمنُ عَلَّمَ الْقُرْآنَ﴾ و مكتسبة و إليها الإشارة بقوله تعالى ﴿وَ من تَحْتِ أَرْجُلِهِمْ﴾ يشير إلى كدهم و اجتهادهم و هم أهل الاقتصاد و الضمير في أرجلهم يعود على الذين أكلوا من فوقهم و هم الذين أقاموا كتاب الله ﴿وَ ما أُنْزِلَ إِلَيْهِمْ من رَبِّهِمْ﴾ و هم المسارعون في ﴿الْخَيْراتِ وَ هُمْ لَها سابِقُونَ﴾.

Know, dear friend – God illuminate your insight and beatify your awareness- that the sciences are two kinds: One kind is bestowed

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[323] *Chittick. "The Sufi Path of Knowledge" Ibn al-Arabi's metaphysics of imagination: p. 199.*

[324] *Corbin, Creative Imagination, p, 50.*

(*mawhūb*). It is referred to in God's words, "Be godfearing and God will teach you" (Qurān, 2: 282). He also said, "If you are godfearing He will give you discrimination" (Qurān, 8:29). The second kind of science is earned (*muktasab*). These are the people of moderation... "They pursue good works, outracing to them" (Qurān, 23: 61) [325]

Hence, the knowledge of *T'awīl* is bestowed (*mawhūb*) and is acquired by unveiling and witnessing. It is radically different from the knowledge earned (*muktasab*) through personal efforts.

Ibn `Arabi frequently claims that the knowledge acquired by means of unveiling is superior to that which is leaned through the efforts of intellectual investigation and rational inquiry[326]. Ibn `Arabi says:

و قد نصحتك إذ قد رأينا الحق أخبر عن نفسه بأمور تردها الأدلة العقلية و الأفكار الصحيحة مع إقامة أدلتها على تصديق المخبر و لزوم الايمان بها فقلد ربك إذ و لا بد من التقليد و لا تقلد عقلك في تأويله فإن عقلك قد أجمع معك على التقليد بصحة هذا القول أنه عن الله فما لك منازع منك يقدح فيما عندك فلا تقلد عقلك في التأويل-

[325] *Futūhāt, II 594.28.*

[326] *Futūhāt, II 389.6. -Chittick. "The Sufi Path of Knowled ge" p. 232.*

> Thus have I counselled you, for we have seen report about Himself that He possess things which rational proofs and sound reflective power reject, even though they offer proofs that the report-giver speaks the truth and people must have faith in what he says. So follow the authority of your Lord, since there is no escape from following authority! Do not follow your rational faculty in its interpretation (*t'awīl*)[327].

Hence the science of the Prophets and Saints are "beyond the stage of reason".[328] Knowledge through veiling relates manifestation to their sources, creation to their starting point. The hermeneutics is not a method but also a path by which man returns to his original form and essence. Ibn `Arabi's hermeneutics involves all the three major idioms- philosophical, theological and mystical.

3) The significance of the Perfect Man in Ibn Arabi's Doctrine seems to be that of an Archetype an exemplar of perfection and Potentiality for each human being. The functions of the Archetype can be summed up as follows;

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[327] *Futūhāt, II 298.2.*

[328] *Futūhāt, I 261.9.*

If there are two worlds, one which is the world beyond being (which is transcendental) and the other which is that of being (multiplicity and change), the Man represents the principle of Unity (*Waḥdat*) in the latter, thus being the image of the Divine Unity. He functions as a *Mazhar* (Manifester), a *Tawasut* (connection) between God and creation; and he functions as *barzakh* (middle/mediation/veil) between various spheres of creation. Carrying the divine Breath within him, he bears the imprint of authenticity and as such is the Guardian of the Divine word.

5.5.2 CONCLUSION

Ibn `Arabi stands out as the systematiser of the theosophical relationship between God, Man and the Universe-the Universe being called the Greater Man, and Man being called the smaller Universe. Man is created in the Image of God and the Universe is created in the image of Man. With such a formulation Ibn` Arabi can be regarded as the founder of spiritual Humanism long before Mirandola (d. 1494) attempted a similar doctrine for Europe.

We may close this study by pointing out on the basis of both the evidence and analysis we have offered here that Ibn Arabi's Doctrine of the Perfect Man originates from the Qurānic anthropology and prophetology. We have also brought out that there is a unity of insight and discourse between *Futūḥāt* and *Fuṣūṣ* the two major works of Ibn` Arabi we have examined. The tenacity of Ibn Arabi's thought on Reality as Unity of Being and the Perfect Man as Its Manifestation (*maẓhar*) survived all the noises made against him during his lifetime and later, and he is still a magnet drawing many to his lighted mansions. He stands out as the systemiser of the theosophical relationship between God, man and the Universe. In *Fusûs*, in the chapter on Shu`ayb, he sums up his doctrine:

"Who is here and who is there? What is here and what is there. He who is universal is particular, and He who is particular is universal. There is but one Essence."

APPENDIX

A) GLOSSARY

B) QURĀNIC VERSES CITED IN THE TEXT OF THE DISSERTATION

C) TRADITIONS (AHADĪTH) CITED IN THE TEXT OF THE DISSERTATION

A) GLOSSARY

A

`Abd Allāh.
The servant of God who consciously and willingly submits to the Divine Will, also one of the name of the Prophet.

Abdāl.
Substitutes, the hidden man and woman of God who change for their forms and places, who occupy and important place in spiritual hierarchy.

Afrād.
Individuals or solitaries.

Ahadiyya.
Unicity/ Absolute Oneness, the state in which all of Allāh's Names and Attributes are one with His Essence.

ahl al-Sunnah wa'l-jama'ah.
The people who follow the prophetic practice and the majority who are usually referred to as Sunnis.

Ahsan al-taqwim.
The best stature

Ajsām.
Bodies

'Ālam al-barzakh.
Intermediary stage after death.

'ālam al-khiyāl or barzakh.
The world of Imagination, standing between the physical and purely intelligible worlds.

al-ayn-al-maqsuda.
Sought-after Entity, the ineffable Essences of the Supreme.

al-bait al ma'mur.
Well-Visited House/the Archetype of *ka`ba*

al-bātin.
The inward.

al-ghawth al-jmai`.
The Microcosmic Pole.

al-haqiqatu al- Muhammadiyyah.
The Reality of Muhammad

al-insān al- Kāmil.
The Perfect Man

al-insān al-Hayawani.
The Animal Man

al-insān al-kabīr.
The Greater Man/Macrocosm

al-jabarūt.
The Archangelic world

al-jamiyyah al-ilahiyyah.
The Divine Comprehensive Being

al-kamn al-jami.
Comprehensive being

al-khiyal al-muqayyad.
Delimited Imagination

Al-khiyal al-mutlaq.
Non-delimited imagination

Al-lāhūt.
The Transcendent World

Al-malakut.
The soul sphere

Ana jalisun man dhikarani.
I sit with one who remembers me

Al-nash'a al-insāneya.
The human constitution

Al-nasūt.
Corporeal world

Al-nūr al-asli.
The principial light

Al-nūr al-Muhammadi.
The light of Muhammad

Ārif.
Knower/gnostic

Arwah.
Spirits

Asnāf.
Ancestor

Al-Shaikh al-akbar.
The greatest teacher

al-sura al-kawniya.
The Worldly image

al-surat al-ilahiyyah.
The divine form

al-walāyat al-āmmah or al-mutlaqa.
General or absolute Sainthood

Al-walāyat al-khāsah.
Particular Sainthood

A`yan al- thabita.
The archetypes of the phenomenon world

Āyat.
(Symbol, portent or signs), which means any phenomenon that, gives news of God. It may be a prophet, a prophetic message, a prophetic miracle, or simply the things of the natural world. The verses of the Qurān are also called *āyat.*

B

Barzakh.
The intermediate state, isthmus, the period between death and resurrection.

Barzakhiyyah.
Intermediary station

Batin.
Esoteric, hidden aspect of being, the journey of the heart towards God requires observance of certain rules (*adab*), some of which are related to the outward (*zahir*) and certain others to the inward (*batin*). (For more detail see the book "*Adab al-Suluk*" A Treatise on Spiritual Wayfaring, by Shaykh Najm al-Din Kubra (d. 1256).

D

Dīn.
religion 'belief in a higher unseen power'

Dhawq.
Tasting/ tasted knowledge/ intuition/ the ability to directly experience the Real.

Ḍikr.
'Remembrance of Allāh' although it does not simply mean to remember God with just tongue and heart, but for Ibn `Arabi it is a path that leads to self-annihilation (*fana*) in God, one of his expressions being tranquillity and peace. As in the Qurān Indeed, the hearts are at rest in God's remembrance. (13:28)

F

Fana.
Self-annihilation, a state in Sufism in which the soul becomes annihilated before Allāh.

al-fard al-Ikāmil.
The Perfect Individual.

Futāḥāt;
'plural of *Fatah*' (as not only opening in which the same concept is use for the opening chapter of the Qurān, *fatiha* but also the opening of heart or of eyes. It is in reality; unveiling or intuition about matters spiritually.

Fikr.
Discursive reflection.

Fiqh.
Jurisprudence/ the Sacred Law (*shrī`ah*).

Fus.
The royal imprint of the king's ring by which the royal treasure is sealed.

Fuṣūṣ al-Hikam.
'A title which has been variously translated as *The Bezels of Wisdom*, *The Wisdom of the Prophets*, *The Gems of Wisdom*, *The Seals of Wisdom*, but which strictly speaking means *The Setting of the Wisdom.* By calling '*al-Fuṣūṣ al-Hikam*'Ibn `Arabi means that each prophet is the human setting in which the gemstone of each kind of God's wisdom is set.'

Futūḥāt al-Makkiyya.
The Meccan Openings/Meccan Revelations

G

Gulshan-i raz.
'Rose Garden of Mystery' by Shabistari, (d. 1320) who lived not far from Tabraiz, Iran.

H

Habib Allāh.
Friend of God, one of the titles of the Prophet.

Hadūth. (**pl.** *ahādūth)*
The Prophetic Tradition. In *Shī`aism* the term in used also for the saying of the twelve Imāms, but the clear distinction is made between the saying of the prophet and those of the Imāms (Nasr, *Islamic Spirituality*, p.414.).

Hadūth al-Qudsī.
Sacred *hadīth*/ Revelation besides the Qur'an/ The Prophetic Tradition wherein the speaker is God.

Haqīqat al- Haqā̂i.
The Reality of Realities.

Haqq.
The Real/ the Truth/ a name of God.

Hikam.
(pl. of *Hikmah*) (wisdom) means a firm and certain gnosis *(ma`rifah),* and it is often applied to practical gnosis, as the sense in which it is used in the Qurān (17:39).

Himmah.
Spiritual concentration/ concentration of the entire spiritual energy

Hiqiqah.
Reality

I

Ikhwān al-Safa.
The Brethren of purity/ members of Sufi order.

Ilhām.
Inspiration.

Imām.
Literally "who stands before" leader of prayer, authority in the religious sciences, caliph. In *Shī`ism* the term is used in the special sense and refers to those descendents of the Prophet who bear within themselves the "Prophetic Light" (Nasr, *Islamic Spirituality*, p.414).

inaya ilahiya.
Divine Providence

Inbā' āmm.
General Transmission

al-insān al- Kāmil.
The Perfect Man, who has attained the fullness of the human state and has become the perfect mirror in which Allāh's Name and His Attributes are reflected.

***'Irfan* (gnosis).**
The term gnosis *(`irfan),* literally means knowledge, but its technical meaning is specific to knowledge of a certain kind which can be achieved neither through the senses nor experience, nor through reason nor narration, but rather is acquired by inner witnessings (*mushahidat*) and interior unveilings. Considering the fact that the acquisition of such visualisation depends on special exercises and spiritual discipline, they are also called gnosis (*`irfan*). It is known with the qualification *`amali* (practical), i.e., as practical gnosis *('irfan al-`amali*), or the manner of spiritual

wayfaring (*sayr wa suluk*), just as the propositions which describe the witnessings are called theoretical gnosis *('irfan al-nazai)*. (For more detail see the book " *'Irfan al-Nazai"* by Dr Yathrabi)

Islam.
Surrender to the will of God.

Ismah.
(Protection from error/ infallibility/ inerrancy and immunity from sin) inerrancy is very powerful inner attribute of self-restraint. It is derived from vision of the suprasensible and extensive knowledge that prevents man from embarking on any kind of sin or error. It is associated with Prophets in certain schools of Islamic theology and with both the prophets and Imāms in Shī`ism.

J

Jahil.
Ignorant.

Jabarūt.
The Archangelic World.

Jalis.
Companion.

Jam'iyyah.
Comprehensiveness.

Jisma'niy.
Bodily Nature.

K

Kalām.
Theology.

Kalima.
Logos/ the Word of God, also used in reference to the Qurān.

Kamal al-sura.
Perfection of the Image

Karama.
Virtues

Kasf.
Unveiling, intellectual intuition, discovery.

Khalift Allāh.
The vicegerent of God on earth.

kathrat al-`il.
Multiplicity of knowledge

Kawn a Jami.
All Exclusive Being

Khal.
Creation/phenomena

Khariq al-adat.
Against Natural Law/ Custom

Khatam.
The Seal

Al-Khidr.
The mysterious prophet mentioned in the Qurān, who is always alive and who is identified esoteric dimension of religion. He has been compared to the Jewish prophet Elijah. (Nasr, *Islamic Spirituality*, p.418).

Khiyāl.
Imagination

Kuntu Kanz makhfiya.
I was a Hidden Treasure.

L

Lahūt.
The world of Divine Names and Attributes.

Lā ilāh.
No other divinity

Lama'a.
Divine Flashes

M

al-ma`ādin al-mabniy.
The fixed minerals.

Mafatih al-ghyab.
The keys of the Unseen.

Mahabbah.
Love, used in mysticism as the love of God.

al-Mahdi.
One guided by God/ the twelfth Imām of *shī`a, /* who is to save community from oppression and injustice and establish a reign of peace and freedom as a part of eschatological events connected with the second coming of Christ.

Malakūt.
Spiritual nature, the angelic and psychic worlds.

Malamit. **The highest type of gnostic, who pays no regard to the blame or praise of the vulgar.**
Mā'iya.
Waterness.

Mantiqiya.
Rationality

Maqam al- Muqaddas al- Barzakhyyya al- Kubra;
The Sacred Station of the Greatest Middle.

Maqamat.
Stations, used in Sufism to devote a spiritual station achieved permanently as a result of wandering upon the spiritual way.

Maratib.
Degrees/stages/levels.

Ma'rifah.
Gnosis.

Mashi'ah.
Divine will.

maʾsūm .
Infallible, the person who posses the quality of *`ismah* or inerrancy.

Mathal al-aʾal.
Highest Similitude.

Maẓhar.
Manifestation, the locus of theophany, place of appearance of a Divine Attribute.

Miftah al-ghayb.
The key to Unseen.

Mishkāt.
Niche.

Mithāl.
Image, symbol, similitude.

al-mutakhayal.
Imaged-object.

***Muʿtazilities*;**
the Muslim Rationalist.

Muhyī al-Din.
The Reviver of Religion.

Mulk.
Physical Kingdom, the corporeal or visible world.

Mumkin al- wujūd.
Contingent Being

N

Nabi.
Prophet, he who is appointed by Allāh to bring some kind of message to mankind.

Nafahat al-ruh.
The breath of the spirit.

Nahj al-Blāgha.
The Peak of Eloquence, the title of the collection of the oration of Imām Ali by S. Razi.

Naqsh al-Fuṣūs.
The imprint of the ringstones

Nawafil.
Supererogatory prayers

Nisnas.
Half-human monster

Niyaba.
Deputyship

Nure.
Light.

Nure al-Muhammadi.
"Muhammaden Light" the inner reality of the Priophet.

nuskha al- jami'a;
comprehensive copy

Q

Qarn.
Horn

Qurb.
Proximity, nearness, usually used in mysticism in reference to ,man's nearness to Allāh.

Qutb.
Pole

Quwa.
Force

R

Rasūl.
Apostle/Messenger.

Risalt al-Anwar.
The Epistle of the Lights.

Ruh.
The Spirit, including both the Suprem Spirit and the spirit within man.

ruh al-a'lam.
The spirit of the world.

Ruhiyya.
Spirituality.

S

Sālik.
One who journeys upon the traveller path in an active manner.

Shā`ir Allāh.
Symbols of God in the phenomenal World.

Shahib al- Zamān.
Master of the Epoch.

Sharī`ah.
Divine Law, which is rooted in the Qurān and hadīth.

Shī`ism.
Partisans of Ali b. Abi Tālib

Sifāt.
Attributes, qualities.

Silsala.
Chain, used in the religious science as the chain of authorities linking a particular saying or idea to its origin, usually the Prophet in the case of *hadīth* or the founder of the particular school; in Sufism it is the intuitive chain which links a particular master through generation of master before him to the prophet and finally God. (Nasr, *Islamic Spirituality*, p.424).

Suluk.
Wayfaring/ wandering.

Sura.
Image/Form

Sūra al-Fātihah.

The First Opening Chapter of Qurān, which is repeated during the daily canonical prayers.

T

Ta'wil.
Hermeneutics, to retune a thing to its source.

Tafsil.
The detail/detailed mode

Tafsir al fatiha.
Commentary on the opening chapter of the Qur'an

Tahakkum.
An authoritative action

Tajalliyat;
Theophanies

Tanzih.
Beyond all sensible form/ God is Absolutely Transcendent

Taqallub.
Transformation

Tariqah.
Analogous/Comparable/ the Sufi path

Tasbih.
Remembrance and Praise Giving)

Taskhīr.
Controlling some thing at will

Taskhīr.
Mastery over Nature

Taswir.
Form/picture

Turab.
Soil

U

Ubudiyat.
Servantship

Ulama.
Knowers/ priest.

W

Waḥdat Al- Wujūd.
Transcendent Unity of Being

Wahy.
Revelation

Wajib al- Wujūd.
Necessary Being

Walaya.
Preservation of the Divine World, Friendship of God/Saintship

Warith.
Heir/inheritor

Wilāyat al-tahkimi.
Autarchic Power

Wilāyat tashri`i.
Legislative authority

Z

Zahir.
Manifest/ Exoteric

Zakat.
Alms

B) QURĀNIC VERSES CITED IN THE TEXT OF THE DISSERTATION

PREFACE

﴿سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ ۗ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٥٣﴾﴾

We will soon show them Our Signs (*ayât*) to the horizons and in themselves, until it will become quite clear to them that it is God, the Real. Is it not sufficient as regards your Lord that He is a witness over all things?

(Cited on Preface, p. 19)

CHAPTER 2

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾ وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٢٧﴾﴾

Whatever (veil) was upon it has vanished. Now it is visible and outlasting is the Face of Thy majestic and Gracious Lord.

(Cited on second chapter, section, 2.3.1, p. 60)

﴿اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ ۚ مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ ۖ﴾

God is the light of the heaven and earth The likeness of His light is niche wherein is a lamp,' which is the ligh.

(Ibid, p. 62)

﴿مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ﴿١٩﴾ بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ ﴿٢٠﴾﴾

He has loosened the two seas. They meet / between them a *Barzakh*, they do not go beyond.

(Cited on second chapter, section, 2.4.1, p. 69)

﴿وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَٰذَا عَذْبٌ فُرَاتٌ وَهَٰذَا مِلْحٌ أُجَاجٌ ۖ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَحْجُورًا ﴿٥٣﴾﴾

It is He who has let free the two bodies, of flowing water: One palpable and sweet, and the other salt and bitter; yet has He made a barrier *(Barzakh)* between them, a partition that is forbidden to be passed.

(Ibid. p. 70)

﴿لَا تُدْرِكُهُ الْاَبْصَارُ ۫ وَهُوَ يُدْرِكُ الْاَبْصَارَ ۚ وَهُوَ اللَّطِيْفُ الْخَبِيْرُ ﴿١٠٣﴾﴾

The seeing does not perceive him, but He perceives their seeing.

(Ibid, p. 72)

﴿وَعَلَّمَ اٰدَمَ الْاَسْمَآءَ كُلَّهَا﴾

God taught Ādam *all the names.*

(Stated on second chapter, section, 2.4.2, p.77)

﴿وَمَا كَانَ لِبَشَرٍ اَنْ يُّكَلِّمَهُ اللّٰهُ اِلَّا وَحْيًا اَوْ مِنْ وَّرَآئِ حِجَابٍ اَوْ يُرْسِلَ رَسُوْلًا فَيُوْحِيَ بِاِذْنِهٖ مَا يَشَآءُ ۚ اِنَّهٗ عَلِيٌّ حَكِيْمٌ ﴿٥١﴾﴾

And it is not fitting for a mortal that God should speak to him, except by inspiration, or from behind a veil, or by sending a messenger to reveal, by His permission, what He chooses. Surely, He is High, Wise.

(Cited on second chapter, section, 2.5.1, p.79)

CHAPTER 3

﴿اَللّٰهُ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ وَ اَنْزَلَ مِنَ السَّمَآءِ مَآءً فَاَخْرَجَ بِهٖ مِنَ الثَّمَرٰتِ رِزْقًا لَّكُمْ ۚ وَ سَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِاَمْرِهٖ ۚ وَ سَخَّرَ لَكُمُ الْاَنْهٰرَ ﴿٣٢﴾ وَ سَخَّرَ لَكُمُ الشَّمْسَ وَ الْقَمَرَ دَآئِبَيْنِ ۚ وَ سَخَّرَ لَكُمُ الَّيْلَ وَ النَّهَارَ ﴿٣٣﴾ وَ اٰتٰىكُمْ مِّنْ كُلِّ مَا سَاَلْتُمُوْهُ﴾

It is God who created the heavens and the earth and sent down water out of heaven and wherewith He brought forth fruits to be your sustenance, and He subjected to you the ships to run upon the sea at His command, and He subjected to you the rivers, and He subjected to you the sun and moon constant upon their courses, and He subjected to you the night and the day and gave you all that you asked Him for.

(Cited on chapter 3, section, 3.1, p.102)

﴿وَعِنْدَهٗ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَآ اِلَّا هُوَ ؕ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ ؕ وَمَا تَسْقُطُ مِنْ وَّرَقَةٍ اِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِيْ ظُلُمٰتِ الْاَرْضِ وَلَا رَطْبٍ وَّلَا يَابِسٍ اِلَّا فِيْ كِتٰبٍ مُّبِيْنٍ ﴿٥٩﴾﴾

And with Him are the keys of the unseen treasures--- none knows them but He; and He knows what is in the land and the sea; and there falls not a leaf but He knows of it, nor a grain in the darkness of the earth, nor anything green nor dry but (it is all) in the book.

(Ibid,, p.102)

﴿اَلْحَمْدُ لِلّٰهِ الَّذِیْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ وَ جَعَلَ الظُّلُمٰتِ وَ النُّوْرَ ؕ ثُمَّ الَّذِیْنَ كَفَرُوْا بِرَبِّهِمْ یَعْدِلُوْنَ ﴿۱﴾﴾

All praise is due to Allāh, who created the heavens and the earth and made he darkness and the lights; yet those who disbelieve set up equality with their Lord.

(Ibid, p.103)

﴿وَ لَهٗ مَا سَكَنَ فِی الَّیْلِ وَ النَّهَارِ ؕ وَ هُوَ السَّمِیْعُ الْعَلِیْمُ ﴿۱۳﴾﴾

And to Him belongs whatever dwells in the night and the day; He is hearing and the knowing.

(Ibid, p.103)

﴿سَنُرِیْهِمْ اٰیٰتِنَا فِی الْاٰفَاقِ وَ فِیْۤ اَنْفُسِهِمْ حَتّٰی یَتَبَیَّنَ لَهُمْ اَنَّهُ الْحَقُّ﴾

We shall show them our signs (*ayât*) to the horizons and in themselves, until it is clear to them that it is God, the Real.

(Ibid, p.105)

﴿تَبٰرَكَ الَّذِیْ بِیَدِهِ الْمُلْكُ ۫ وَ هُوَ عَلٰی كُلِّ شَیْءٍ قَدِیْرُ ۙ﴿۱﴾﴾

Blessed is He in whose hand is the kingdom (*mulk)* and He has power over all thing. As to the meaning of the *malakut* (spiritual nature).

(Cited on chapter 3, section, 3.2, p.111)

﴿اِنَّمَاۤ اَمْرُهٗۤ اِذَاۤ اَرَادَ شَیْـًٔا اَنْ یَّقُوْلَ لَهٗ كُنْ فَیَكُوْنُ ﴿۸۲﴾﴾

Glory be to God in whose hand is the kingdom (*malakut)* of every thing, and to Him you shall be brought back.

(Ibid, p.111)

﴿قَدْ اَفْلَحَ مَنْ زَكّٰىهَا ۪﴿۹﴾ وَ قَدْ خَابَ مَنْ دَسّٰىهَا ﴿۱۰﴾﴾

He will indeed be successful who purifies it, and he will indeed fail who corrupts it.

(Cited on chapter 3, section, 3.3.1, p.120)

﴿ثُمَّ سَوّٰىهُ وَنَفَخَ فِيْهِ مِنْ رُّوْحِهٖ﴾

He made him complete and breathed into him of His spirit.

(Ibid, p.122)

﴿وَلَقَدْ ذَرَاْنَا لِجَهَنَّمَ كَثِيْرًا مِّنَ الْجِنِّ وَالْاِنْسِ ۖ لَهُمْ قُلُوْبٌ لَّا يَفْقَهُوْنَ بِهَا ۫ وَلَهُمْ اَعْيُنٌ لَّا يُبْصِرُوْنَ بِهَا ۫ وَلَهُمْ اٰذَانٌ لَّا يَسْمَعُوْنَ بِهَا ۭ اُولٰۗىِٕكَ كَالْاَنْعَامِ بَلْ هُمْ اَضَلُّ ۭ اُولٰۗىِٕكَ هُمُ الْغٰفِلُوْنَ ﴿۱۷۹﴾﴾

Already have we urged unto Hell many of the Jinn and the men, they have hearts with which they do not understand, and having eyes wherewith they see not, and they have ears with which they do not hear; they are as cattle, nay they are in worse errors! These are the neglectful.

(Ibid, p.124)

﴿يَخَافُوْنَ يَوْمًا تَتَقَلَّبُ فِيْهِ الْقُلُوْبُ وَالْاَبْصَارُ ﴿۳۷﴾﴾

.... they fear a day in which the hearts and eyes shall turn about.

(Cited on chapter 3, section, 3.4.1, p.142)

﴿سَنُرِيْهِمْ اٰيٰتِنَا فِي الْاٰفَاقِ وَفِيْٓ اَنْفُسِهِمْ حَتّٰى يَتَبَيَّنَ لَهُمْ اَنَّهُ الْحَقُّ ۭ اَوَلَمْ يَكْفِ بِرَبِّكَ اَنَّهٗ عَلٰي كُلِّ شَيْءٍ شَهِيْدٌ ﴿۵۳﴾﴾

"We shall show them our signs (*ayât*) to the horizons and in themselves, until it is clear to them that it is God, the Real".

(Cited on chapter 3, section, 3.4.2, p.145)

﴿اِنَّمَا وَلِيُّكُمُ اللّٰهُ وَرَسُوْلُهٗ وَالَّذِيْنَ اٰمَنُوا الَّذِيْنَ يُقِيْمُوْنَ الصَّلٰوةَ وَيُؤْتُوْنَ الزَّكٰوةَ وَهُمْ رٰكِعُوْنَ ﴿۵۵﴾﴾

Your *wali* is God and His Apostle and those believers who perform the prayer and pay alms (*zakat*) while they are bowing (in prayer).

(Cited on chapter 3, section, 3.5, p.154)

CHAPTER 4

﴿مَا مَنَعَكَ اَنْ تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ ۭ﴾

What hinder you from falling prostrate before that which I have created with bothMyhands?

(Cited on chapter 4, section, 4.2, p.192)

﴿إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً﴾

Verily I am going to make a caliph on the earth

(Cited on chapter 4, section, 4.2.1, p.204)

﴿إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣٠﴾﴾

Surely I know what you know not

(Ibid, p.204)

﴿وَاجْعَل لِّي وَزِيرًا مِّنْ أَهْلِي ﴿٢٩﴾ هَارُونَ أَخِي ﴿٣٠﴾ اشْدُدْ بِهِ أَزْرِي ﴿٣١﴾ وَأَشْرِكْهُ فِي أَمْرِي ﴿٣٢﴾ كَيْ نُسَبِّحَكَ كَثِيرًا ﴿٣٣﴾ وَنَذْكُرَكَ كَثِيرًا ﴿٣٤﴾ إِنَّكَ كُنتَ بِنَا بَصِيرًا ﴿٣٥﴾﴾

And make for me a vicegerent from my family, Harun (Aaron) my brother. Give me support through him and make him participate in my affair so that we may glorify You much and we may remember You frequently in that You have been a watcher over us.

(Ibid, p.205)

﴿قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَىٰ ﴿٣٦﴾﴾

You are indeed granted your petition, O Moses!

(Ibid, p.206)

﴿أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿٢٨﴾﴾

...Indeed, the hearts are at rest in God's remembrance.

(Cited on chapter 4, section, 4.2.3, p.212)

﴿وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنبِئُونِي بِأَسْمَاءِ هَٰؤُلَاءِ إِن كُنتُمْ صَادِقِينَ ﴿٣١﴾ قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا ۖ إِنَّكَ أَنتَ الْعَلِيمُ الْحَكِيمُ ﴿٣٢﴾ قَالَ يَا آدَمُ أَنبِئْهُم بِأَسْمَائِهِمْ ۖ فَلَمَّا أَنبَأَهُم بِأَسْمَائِهِمْ ۙ قَالَ أَلَمْ أَقُل لَّكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ ۙ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنتُمْ تَكْتُمُونَ ﴿٣٣﴾﴾

He taught Ādam the Names of all things, then placed them before the angels, saying: Tell me the Names of these, if you are truthful. They said: Be glorified we have no knowledge ... only You are the Omniscient and the Wise. He said: O Ādam! Inform them of their Names. And when he (Ādam) had informed their Names. He said: Did I not tell you I know the secrets of the heavens and the earth. And I know that which you disclose and which you hide.

(Cited on chapter 4, section, 4.2.5, p.221)

CHAPTER 5

﴿إِنَّ فِي خَلْقِ السَّمٰوٰتِ وَالْأَرْضِ وَاخْتِلَافِ الَّيْلِ وَالنَّهَارِ لَاٰيٰتٍ لِّأُولِي الْأَلْبَابِ ﴿١٩٠﴾ الَّذِينَ يَذْكُرُونَ اللّٰهَ قِيَامًا وَّقُعُودًا وَّعَلٰى جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمٰوٰتِ وَالْأَرْضِ ۚ رَبَّنَا مَا خَلَقْتَ هٰذَا بَاطِلًا ۚ﴾

In the Creation of heavens and earth, and the difference of day and night are signs for people of understanding, who contemplate on the reality of God while standing, sitting and reclining, and reflect upon the creation upon the creation of the heavens and the earth, and say: Our Lord! You have not created this in vain.

(Cited on chapter 5, section, 5.1, p.241)

﴿هُوَ الَّذِيٓ أَنزَلَ عَلَيْكَ الْكِتٰبَ مِنْهُ اٰيٰتٌ مُّحْكَمٰتٌ هُنَّ أُمُّ الْكِتٰبِ وَأُخَرُ مُتَشٰبِهٰتٌ ۖ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَآءَ الْفِتْنَةِ وَابْتِغَآءَ تَأْوِيلِهِ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللّٰهُ ۘ وَالرّٰسِخُونَ فِي الْعِلْمِ يَقُولُونَ اٰمَنَّا بِهِ ۙ كُلٌّ مِّنْ عِنْدِ رَبِّنَا ۚ وَمَا يَذَّكَّرُ إِلَّآ أُولُوا الْأَلْبَابِ ﴿٧﴾﴾

He it is Who has revealed unto thee the Scripture wherein are clear revelations, they are the substance of the book and other verses which are allegorical and ambiguous. But those in whose heart are some crookedness pursuer that which is allegorical seeking to cause dissension by their explanations. None knoweth their explanations except God, and who are sound in knowledge that say: All the revelations are from our Lord; (thus) men of understanding really heed.

(Cited on chapter 5, section, 5.3.1, p.265)

﴿وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هٰذَا عَذْبٌ فُرَاتٌ وَّهٰذَا مِلْحٌ أُجَاجٌ ۚ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَّحِجْرًا مَّحْجُورًا ﴿٥٣﴾﴾

And He it is who has given freedom of movement to the two great bodies of water- the one sweet and thirst-allaying, and the other salty and bitter- yet has wrought between them a barrier and a forbidden ban.

(Cited on chapter 5, section, 5.3.3, p.269)

﴿مَرَجَ الْبَحْرَيْنِ يَلْتَقِيٰنِ ﴿١٩﴾ بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيٰنِ ﴿٢٠﴾﴾

He has given freedom to the two great bodies of water, so that they might meet; yet between them is a barrier which they may not transgress.

(Ibid, p.269)

﴿حَتَّىٰٓ إِذَا جَآءَ أَحَدَهُمُ ٱلْمَوْتُ قَالَ رَبِّ ٱرْجِعُونِ ﴿٩٩﴾ لَعَلِّيٓ أَعْمَلُ صَٰلِحًا فِيمَا تَرَكْتُ كَلَّآ ۖ إِنَّهَا كَلِمَةٌ هُوَ قَآئِلُهَا ۖ وَمِن وَرَآئِهِم بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٠٠﴾﴾

When death approaches anyone of them, the pray. 'O my Sustainer' let me return to life so that I might act righteously in whatever I have failed before.' It is indeed a word that he utters; for behind those who leave the world there is a barrier of death until the Day when all will be raised from the dead.

(Ibid, p.270)

﴿لَا ٱلشَّمْسُ يَنۢبَغِى لَهَآ أَن تُدْرِكَ ٱلْقَمَرَ وَلَا ٱلَّيْلُ سَابِقُ ٱلنَّهَارِ ۚ وَكُلٌّ فِى فَلَكٍ يَسْبَحُونَ ﴿٤٠﴾﴾

Neither may the sun overtake the moon, nor can the night usurp the time of the day, since all of them float through sphere according to Our Laws.

(Ibid, p.271)

C) TRADTIONS (*AHADĪTH*) CITED IN THE TEXT OF THE DISSERTATION

PREFACE

مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ۔

He who knows himself knows his Lord.

(Cited on Preface, p. 19)

مَعْرِفَةُ النَّفْسِ اَنْفَعُ الْمَعَارِفِ۔

Self-knowledge is one of the most profitable assets of a person

(Ibid, p.20)

اِنَّ اللّٰهَ خَلَقَ اٰدَمَ عَلٰی صُوْرَتِهٖ۔

"God created man in His own image", or 'form'.

(Ibid, p.22)

اَللّٰهُمَّ بَلٰی لَا تَخْلُو الْاَرْضُ مِنْ قَآئِمٍ لِلّٰهِ بِحُجَّةٍ۔

The earth can not exist without the Proof of God and His Guardian.

(Ibid, p.26)

اَلْحُجَّةُ قَبْلَ الْخَلْقِ وَ مَعَ الْخَلْقِ وَ بَعْدَ الْخَلْقِ۔

The Proof of God *(Hujjah)* existed before creation, exists with creation and will remain after creation.

(Ibid, p.27)

CHAPTER 2

كُنْتُ كَنْزًا مَخْفِيًّا فَاَحْبَبْتُ اَنْ اُعْرَفَ فَخَلَقْتُ الْخَلْقَ لِاُعْرَفَ۔

I was a Hidden Treasure, *(kuntu kanzan makhfiya)*; I loved to be known, then I created Man so that I may be known"

(Cited on chapter 2, section, 2.3.2, p.66)

لَا يَزَالُ عَبْدِیْ يَتَقَرَّبُ اِلَیَّ بِالنَّوَافِلِ مُخْلِصًا لِیْ حَتّٰی اُحِبَّهٗ فَاِذَا اَحْبَبْتُهٗ كُنْتُ سَمْعَهُ الَّذِیْ يَسْمَعُ بِهٖ وَ بَصَرَهُ الَّذِیْ يُبْصِرُ بِهٖ وَ يَدَهُ الَّتِیْ يَبْطِشُ بِهَا۔

My servant comes close to Me with the worship of good work until I love him; and when I love him, I become the hearing in his ears; I become the sight in his eyes; I become the words on his tongue; I become the hands with which he holds; I become the strength of every part of his being.

(Cited on chapter 2, section, 2.4.1, p.72)

اِنَّهٗ قَرْنٌ مِنْ نُوْرٍ اَلْتَقَمَهٗ اِسْرَافِيْلَ۔

It is a horn (*qarn*) of light upon which (the angel) Israfil blows.

(Ibid, p.75)

CHAPTER 3

كُنْتُ كَنْزًا مَخْفِيًّا فَاَحْبَبْتُ اَنْ اُعْرَفَ فَخَلَقْتُ الْخَلْقَ لِاُعْرَفَ۔

I was a Hidden Treasure, I loved to be known, then I created the cosmos so that I may be known.

(Cited on chapter 3, section, 3.1, p.107)

اِنَّ اللّٰهَ خَلَقَ اٰدَمَ عَلٰی صُوْرَتِهٖ۔

"God created Ādam upon His own image".

(stated on chapter 3, section, 3.4, p.132)

عُلَمَآءُ اُمَّتِیْ كَاَنْبِيَآءِ بَنِیْ اِسْرَآئِيْلَ.

The knowers (*ulama*) of my community are (like) the prophets of the Israelites.

(stated on chapter 3, section, 3.5, p.157)

CHAPTER 4

اِنَّ اللّٰهَ خَلَقَنِیْ وَ خَلَقَ عَلِيًّا وَّ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ قَبْلَ اَنْ يَّخْلُقَ اٰدَمَ حِيْنَ لَا سَمَآءَ مَبْنِيَّةٌ وَّ لَآ اَرْضَ مَدْحِيَّةٌ وَّ لَا ظُلْمَةَ وَ لَا نُوْرَ وَ لَا شَمْسَ وَ لَا قَمَرَ وَ لَا جَنَّةَ وَ لَا نَارَ. فَقَالَ الْعَبَّاسُ: فَكَيْفَ كَانَ بَدْءُ خَلْقِكُمْ يَا رَسُوْلَ اللّٰهِ؟ فَقَالَ: يَا عَمِّ! لَمَّا اَرَادَ اللّٰهُ اَنْ يَّخْلُقَنَا تَكَلَّمَ بِكَلِمَةٍ خَلَقَ مِنْهَا نُوْرًا ثُمَّ تَكَلَّمَ بِكَلِمَةٍ اُخْرٰی فَخَلَقَ مِنْهَا رُوْحًا ثُمَّ مَزَجَ النُّوْرَ بِالرُّوْحِ فَخَلَقَنِیْ وَ خَلَقَ عَلِيًّا وَّ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ فَكُنَّا نُسَبِّحُهٗ حِيْنَ لَا تَسْبِيْحَ وَ نُقَدِّسُهٗ حِيْنَ لَا تَقْدِيْسَ فَلَمَّا اَرَادَ اللّٰهُ تَعَالٰی اَنْ يُّنْشِئَ خَلْقَهٗ فَتَقَ نُوْرِیْ فَخَلَقَ مِنْهُ الْعَرْشَ فَالْعَرْشُ مِنْ نُوْرِیْ وَ نُوْرِیْ مِنْ نُوْرِ اللّٰهِ وَ نُوْرِیْ اَفْضَلُ مِنَ الْعَرْشِ ثُمَّ فَتَقَ نُوْرَ اَخِیْ عَلِيٍّ

فَخَلَقَ مِنْهُ الْمَلٰئِكَةَ فَالْمَلٰئِكَةُ مِنْ نُّوْرِ عَلِيٍّ وَ نُوْرُ عَلِيٍّ مِّنْ نُّوْرِ اللّٰهِ وَ عَلِيٌّ اَفْضَلُ مِنَ الْمَلٰئِكَةِ ثُمَّ فَتَقَ نُوْرَ ابْنَتِيْ فَخَلَقَ مِنْهُ السَّمٰوٰتِ وَ الْاَرْضَ فَالسَّمٰوٰتُ وَ الْاَرْضُ مِنْ نُّوْرِ ابْنَتِيْ فَاطِمَةَ وَ نُوْرُ ابْنَتِيْ فَاطِمَةَ مِنْ نُّوْرِ اللّٰهِ وَ ابْنَتِيْ فَاطِمَةُ اَفْضَلُ مِنَ السَّمٰوٰتِ وَ الْاَرْضِ ثُمَّ فَتَقَ نُوْرَ وَلَدِيَ الْحَسَنِ فَخَلَقَ مِنْهُ الشَّمْسَ وَ الْقَمَرَ فَالشَّمْسُ وَ الْقَمَرُ مِنْ نُّوْرِ وَلَدِيَ الْحَسَنِ وَ نُوْرُ الْحَسَنِ مِنْ نُّوْرِ اللّٰهِ وَ الْحَسَنُ اَفْضَلُ مِنَ الشَّمْسِ وَ الْقَمَرِ ثُمَّ فَتَقَ نُوْرَ وَلَدِيَ الْحُسَيْنِ فَخَلَقَ مِنْهُ الْجَنَّةَ وَ الْحُوْرَ الْعِيْنَ فَالْجَنَّةُ وَ الْحُوْرُ الْعِيْنُ مِنْ نُّوْرِ وَلَدِيَ الْحُسَيْنِ وَ نُوْرُ وَلَدِيَ الْحُسَيْنِ مِنْ نُّوْرِ اللّٰهِ وَ وَلَدِيَ الْحُسَيْنُ اَفْضَلُ مِنَ الْجَنَّةِ وَ الْحُوْرِ الْعِيْنِ۔

God created me, Ali, Fatima, Hasan and Husain before the creation of Adam, and the birth of the heavens and the earth. These were before the creation of light and darkness, sun, moon, Heaven and Hell".Then Abbas said: How did God create you, oh messenger of Allah?' The Prophet replied: Oh my dear Uncle, when Allah wished to create us, He created the light with His one word, and then He created spirit *(ruh)* with His another word, consequently he combined light with soul and with that combination Allah created me, Ali, Fatima, Hasan and Hussain. We used to praise and extol the Holiness of Allah at that time when nobody else was present to praise and extol. When Allah wished to create his other creations, He spread out my light and created the throne, thus the throne is my light, my light is Allah's light and my light is superior to the throne. Then Allah spread out my brother Ali's light and He created angels with his light, hence the angels are from the light of Ali and the light of Ali is Allah's light and Ali is superior to the angels. Then Allah caste the light of my daughter Fatima and created heavens and earth, the heavens and earth are created from the light of my daughter Fatima, the light of my daughter Fatima is the light of God and the light of my daughter Fatima is superior to the heavens and earth. Then Allah spread out the light of my son Hassan and created the sun and moon from that light and the light of Hassan is the light of Allah and Hassan is superior to the Sun and the Moon. Then Allah spread out the light of my son Hussain and created heaven and the virgins of the paradise, and the heavens and virgins of the paradise are from the light of my son Hussain and his light is Allah's light and Hussain is superior to the heaven and the virgins of the paradise.

(Cited on chapter 4, section, 4.1, p.177)

يَا جَابِرُ! اِنَّ اللّٰهَ خَلَقَ قَبْلَ الْاَشْيَآءِ نُوْرَ نَبِيِّكَ مِنْ نُّوْرِهٖ۔

O Jabir, God created the light of your Prophet out of His light before he created things.
(Ibid,, p.180)

كُنْتُ نَبِيًّا وَّ اٰدَمُ بَيْنَ الْمَآءِ وَ الطِّيْنِ۔

I was prophet while Adam was between clay and water.
(Ibid, p.181)

كُنْتُ نَبِيًّا وَّاٰدَمُ بَيْنَ الرُّوْحِ وَالْجَسَدِ۔

I was prophet when Adam was between spirit and flesh.

(Ibid, p.181)

يَا ابْنَ اٰدَمَ! خَلَقْتُ الْاَشْيَآءَ لِاَجْلِكَ وَ خَلَقْتُكَ لِاَجْلِيْ۔

Allāh has created every thing in this world to be subservient to Man and Man has been created for Divine self.

(Cited on chapter 4, section, 4.2, p. 195)

اَنَا جَلِيْسُ مَنْ ذَكَرَنِيْ۔

I am (the intimate) companion of those who "remember" Me.

(Cited on chapter 4, section, 4.2.3, p. 214)

فِيْهِمْ كَرَآئِمُ الْقُرْاٰنِ وَ هُمْ كُنُوْزُ الرَّحْمٰنِ۔

(The Perfect Men) are the delicacies of the Qur'an and they are the treasurers of Allāh.

(Cited on chapter 4, section, 4.2.1. p. 203)

اَلْعُبُوْدِيَّةُ جَوْهَرَةٌ كُنْهُهَا الرُّبُوْبِيَّةُ۔

The servantship is a substance whose essence is the lordship.

(Cited on chapter 4, section, 4.4, p. 235)

لَا يَزَالُ عَبْدِيْ يَتَقَرَّبُ اِلَيَّ بِالنَّوَافِلِ مُخْلِصًا لِيْ حَتّٰى اُحِبَّهُ فَاِذَا اَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِيْ يَسْمَعُ بِهٖ وَ بَصَرَهُ الَّذِيْ يُبْصِرُ بِهٖ وَ يَدَهُ الَّتِيْ يَبْطِشُ بِهَا۔

"My servant comes close to Me with the worship of good work until I love him; and when I love him, I become the hearing in his ears; I become the sight in his eyes; I become the words on his tongue; I become the hands with which he holds; I become the strength of every part of his being.

(Ibid. p. 235)

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NOTES

Errata

Due to technical reasons some errors occured ONLY IN ARABIC FONT in printing, correction for these errors are provided in Errata LIST.

فالذي نظر في تحليل صورة العالم الأكبر فقسمه على أنحاء من القسمة وقسم آدم عليه السلام كذلك، فوجد كل نحوين منهما شبيهين فمن ذلك أن العالم ينقسم إلى قسمين: أحد القسمين ظاهر محسوس كعالم الملك، والثاني: باطن معقول كعالم الملكوت، والإنسان كذلك ينقسم إلى ظاهر محسوس كالعظم واللحم والدم وسائر أنواع الجواهر المحسوسة، وإلى باطن كالروح والعقل والعلم والإرادة والقدرة وأشباه ذلك.

(Cited on chapter 3, section, 3.2, p.114)

فلما خلق الله العالم دون الإنسان أي دون مجموعه حذا صورته على صورة العالم كله فما في العالم جزء إلا و هو على صورة الإنسان و أريد بالعالم كل ما سوى الله ففصله عن العالم بعد ما دبره و هو عين الأمر المدبر ثم إنه تعالى حذاه حذوا معنويا على حضرة الأسماء الإلهية فظهرت فيه ظهور الصور في المرآة للرائي ثم فصله عن حضرة الأسماء الإلهية بعد ما حصلت فيه قواها فظهر بها في روحه و باطنه فظاهر الإنسان خلق و باطنه حق و هذا هو الإنسان الكامل المطلوب و ما عدا هذا فهو الإنسان الحيواني و رتبة الإنسان الحيواني من الإنسان الكامل رتبة خلق النسناس من الإنسان الحيواني.

(Cited on chapter 3, section, 3.3.2, p.125)

تعبیر "انسان کامل" در ادبیات اسلامی تا قرن هفتم هجری وجود نداشته است. امروز در اروپا هم این تعبیر خیلی زیاد مطرح است ولی برای اولین بار در دنیای اسلام این تعبیر در مورد انسان به کار برده شده است. اولین کسی که در مورد انسان، تعبیر "انسان کامل" را مطرح کرد، عارف معروف، محی‌الدین عربی اندلسی طائی است. محی الدین عربی پدر عرفان اسلامی است.

(Cited on chapter 3, section, 3.4, p.132)

و إذا كان الحق يتنوع تجليه في الصور فبالضرورة يتسع القلب و يضيق بحسب الصورة التي يقع فيها التجلي الإلهي، فإنه لا يفضل شيء عن صورة ما يقع فيها التجلي. فإن القلب من العارف أو الإنسان الكامل بمنزلة محل فص الخاتم من الخاتم لا يفضل بل يكون على قدره و شكله...

(Cited on chapter 3, section, 3.4.1, p.141)

اعلم أن الكمال المطلوب الذي خلق له الإنسان إنما هو الخلافة فأخذها آدم ع بحكم العناية الإلهية و هو مقام أخص من الرسالة في الرسل لأنه ما كل رسول خليفة فإن درجة الرسالة إنما هي التبليغ خاصة قال تعالى ما عَلَى الرَّسُولِ إِلَّا الْبَلاغُ و ليس له التحكم في المخالف إنما له تشريع الحكم عن الله أو بما أراه الله خاصة فإذا أعطاه الله التحكم فيمن أرسل إليهم فذلك هو الاستخلاف و

الخلافة و الرسول الخليفة فما كل من أرسل حكم فإذا أعطى السيف و أمضى الفعل حينئذ يكون له الكمال فيظهر بسلطان الأسماء الإلهية فيعطي و يمنع و يعز و يذل و يحيي و يميت و يضر و ينفع و يظهر بأسماء التقابل مع النبوة لا بد من ذلك فإن ظهر بالتحكم من غير نبوة فهو ملك و ليس بخليفة فلا يكون خليفة إلا من استخلفه الحق على عباده لا من أقامه الناس و بايعوه و قدموه لأنفسهم و على أنفسهم فهذه هي درجة الكمال و للنفوس تعمل مشروع في تحصيل مقام الكمال و ليس لهم تعمل في تحصيل النبوة.

(Cited on chapter 3, section, 3.5, p.149)

فاستخلفه في حفظ الملك فلا يزال العالم محفوظاً ما دام فيه هذا الإنسان الكامل.

(Cited on chapter 3, section, 3.5, p.151)

و اعلم أن الولاية هي الفلك المحيط العام، و لهذا لم تنقطع، و لها الإنباء العام. و أما نبوة التشريع و الرسالة فمنقطعة. و في محمد صلى الله عليه و سلم قد انقطعت.

(Cited on chapter 3, section, 3.5, p.152)

و أما ختم الولاية المحمدية فهي لرجل من العرب من أكرمها أصلا و يدا و هو في زماننا اليوم موجود عرفت به سنة خمس و تسعين و خمسمائة و رأيت العلامة التي له قد أخفاها الحق فيه عن عيون عباده و كشفها لي بمدينة فاس حتى رأيت خاتم الولاية منه و هو خاتم النبوة المطلقة لا يعلمها كثير من الناس.

(Cited on chapter 3, section, 3.5, p.160-161)

و لما خُلِقَ عبداً بالاصالة لم يرفع رأسه قط إلى السيادة، بل لم يزل ساجداً واقفاً مع كونه منفعلًا حتى كوَّن الله عنه ما كوَّن. فأعطاه رتبة الفاعلية في عالم الأنفاس.

(Cited on chapter 4, section, 4.1, p.184)

و لهذا كان آدم خليفة فإن لم يكن ظاهراً بصورة من استخلفه فيما استخلفه فيه فما هو خليفة، و إن لم يكن فيه جميع ما تطلبه الرعايا التي اسْتُخْلِفَ عليه – لأن استنادها إليه فلا بدّ أن يقوم بجميع ما تحتاج إليه– و إلا فليس بخليفة عليهم. فما صحت الخلافة إلا للإنسان الكامل، فأنشأ صورته الظاهرة من حقائق العالم و صُوَرِه و أنشأ صورته الباطنة على صورته تعالى.

(Cited on chapter 4, section, 4.2, p.190-191)

فلما أراد الله كمال هذه النشأة الإنسانية جمع لها بين يديه وأعطاها جميع حقائق العالم وتجلى لها في الأسماء كلها فحازت الصورة الإلهية والصورة الكونية...فلما كان له هذا الاسم الجامع قابل الحضرتين بذاته فصحت له الخلافة و تدبير العالم.

(Cited on chapter 4, section, 4.2, p.193)

فهو من العالم كفصّ الخاتم من الخاتم، و هو محل النقش و العلامة التي بها يختم بها الملك على خزانته. و سماه خليفة من أجل هذا، لأنه تعالى الحافظ به خلقه كما يحفظ الختم الخزائن. فما دام ختم الملك عليها لا يجسر أحد على فتحها إلا بإذنه فاستخلفه في حفظ الملك فلا يزال العالم محفوظاً ما دام فيه هذا الإنسان الكامل.

(Cited on chapter 4, section, 4.2.1, p.201)

فلا يكون خليفة إلا من استخلفه الحق على عباده لا من أقامه الناس و بايعوه و قدموه لأنفسهم و على أنفسهم فهذه هي درجة الكمال.

(Cited on chapter 4, section, 4.2.1, p.203)

...كالماء حقيقة واحدة مختلف في الطعم باختلاف البقاع، فمنه عذب فرات و منه ملح أُجاج، و هو ماء في جميع الأحوال لا يتغير عن حقيقته و إن اختلفت طعومه.

(Cited on chapter 4, section, 4.2.2, p.208)

و ذلك أنه لا يعلم قدر هذه النشأة الإنسانية إلا من ذكر الله الذكر المطلوب منه، فإنه تعالى جليس من ذكره، و الجليس مشهود للذاكر. و متى لم يشاهد الذاكر الحقَّ الذي هو جليسه، فليس بذاكر.

فإنَّ ذكر الله سارٍ في جميع العبد لا من ذَكَرَه بلسانه خاصة. فان الحق لا يكون في ذلك الوقت إلا جليس اللسان خاصة، فيراه اللسان من حيث لا يراه الإنسان: بما هو راءٍ و هو البصر.

(Cited on chapter 4, section, 4.2.3, p.210)

فافهم هذا السِّر في ذكر الغافلين. فالذاكر من الغافل حاضر بلا شك، و المذكور جليسه، فهو يشاهده. و الغافل من حيث غفلته ليس بذاكر: فما هو جليس الغافل.فالإنسان كثير ما هو أحدى العين، و الحق أحدى العين كثير بالأسماء الإلهية: كما أن الإنسان كثير بالأجزاء: و ما يلزم من ذكر جزءٍ ما ذكر جزء آخر. فالحق جليس الجزء الذاكر منه و الآخر متصف بالغفلة عن الذكر. و لا بد أن يكون في الإنسان جزء يَذْكُرُ به يكون الحق جليس ذلك الجزء فيحفظ باقي الأجزاء بالعناية.

(Cited on chapter 4, section, 4.2.3, p.211)

فمن رأى الحق منه فيه بعينه فذلك العارف، و من رأى الحق منه فيه بعين نفسه فذلك غير العارف. و من لم ير الحق منه و لا فيه و انتظر أن يراه بعين نفسه فذلك الجاهل. و بالجملة فلا بد لكل شخص من عقيدة في ربه يرجع بها إليه و يطلبه فيها فإذا تجلى له الحق فيها و أقرَّ به، و إن تجلى له في غيرها أنكره و تعوذ منه و أساء الأدب عليه في نفس الأمر و هو عند نفسه أنه قد تأدب معه فلا يعتقد معتقد إلهاً إلا جَعَلَ في نفسه، فالإله في الاعتقادات بالجعل، فما رأوا إلا نفوسهم و ما جعلوا فيها.

(Cited on chapter 4, section, 4.2.4, p.217)

و أما التسخير الذي اختص به سليمان و فَضَل به غيره و جعله الله له من الملك الذي لا ينبغي لأحد من بعده فهو كونه عن أمره. فقال: ﴿فَسَخَّرْنا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ﴾. فما هو من كونه تسخيراً، فإن الله يقول في حقنا كلنا من غير تخصيص ﴿وَ سَخَّرَ لَكُمْ ما في

السَّماواتِ وَ ما في الْأَرْضِ جَمِيعاً مِنْهُ﴾. و قد ذكر تسخير الرياح و النجوم و غير ذلك و لكن لا عن أمرنا بل عن أمر الله. فما اختص سليمان –إن عقلت– إلا بالأمر من غير جمعية و لا همة، بل بمجرد الأمر. و إنما قلنا ذلك لأنا نعرف أن أجرام العالم تنفعل لهمم النفوس إذا أُقيمت في مقام الجمعية. و قد عاينا ذلك في هذا الطريق. فكان من سليمان مجرد التلفظ بالأمر لمن أراد تسخيره من غير همة و لا جمعية.

(Cited on chapter 4, section, 4.3.1, p.225)

فمتى تصرف العارفُ بالهمة في العالم فعن أمر إلهي و جبر لا باختيار.

(Cited on chapter 4, section, 4.3.1, p.226)

و ليس المخصوص بها أيضا الذكوريّة فقط فكلامنا إذا في صورة الكامل من الرجال و النساء، فإنّ الإنسانيّة تجمع الذّكر و الأنثى و الذكوريّة و الأنوثيّة إنّما هما عرضان ليستا من حقائق الإنسانيّة لمشاركة الحيوان كلّها في ذلك و إن كان يستدعيهما حقائق أخر ثمّ من حيث النتاج فذلك أمر آخر قد ذكرناه في كتاب النكاح و قد شهد رسول الله صلعم بالكمال للنساء كما شهد به للرجال فقال في الصحيح كمل من الرجال كثيرون و كلمت من النساء مريم بنت عمران و آسية امرأة فرعون و سئل بعض الأولياء عن الأبدال كم يكونون فقال رضه أربعون نفسا فقال له السائل لم لا تقول أربعون رجلا فقال قد يكون فيهم النساء.

(Cited on chapter 4, section, 4.4, p.234)